SAṂVARTA-TRADITION

SAṂVARTA-SMṚTI
and
SAṂVARTA-DHARMAŚĀSTRA

Critically edited with English Translation
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CORPUS JURIS SANSCRITICUM

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Il presente volume, terzo della Collana, è costituito da due testi sanscriti, la *Saṃvarta-smṛti* e il *Saṃvarta-dharmaśāstra*, attribuiti a Saṃvarta e denominati anche *Saṃvarta-Tradition*. Analogamente a Dakṣa, anche questo autore è citato da Yājñavalkya nell'elenco dei precedenti autori di *smṛti* (*smṛtikara*) e pertanto si può ipotizzare per entrambi una datazione *ante quem*.

I due testi, di estensione pressoché analoga, rispettivamente 232 e 318 versi, contenenti numerose sovrapposizioni evidenziate dal relativo indice dei versi, sono impostati il primo sotto forma di discorso rivolto dal saggio Saṃvarta a un gruppo di asceti, mentre il secondo presenta gli argomenti divisi in sei capitoli.

L'edizione critica, sulla base di 14 manoscritti, è stata curata dall'eminente sanscritista K.V. Sarma, Professore Onorario di sanscrito dell'Adyar Library and Research Centre di Madras, fondatore e Direttore del Sree Sarada Education Society Research Centre, e da S.A.S. Sarma, Ricercatore dell'École Française d'Extrême-Orient di Pondichéry.

Oscar Botto

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SAṂVARTA-SMṚTI

INTRODUCTION

1. Introductory

The *Saṃvarta-smṛti* or *"Institutes of Saṃvarta"* is one of the early texts on *dharmaśāstra* texts, which define and describe both the religious and civil laws of the Hindus in India. However, the manuscripts of the work, as available now, on the basis of which the present critical edition has been prepared, deal only with religious law and, there too, only with the rules of conduct of the *brāhmaṇa*, being the first and foremost of the primary castes into which the Hindu society is divided, the other three castes being the *kṣatriya* or the warrior caste, the *vaiśya* being traders, artisans and agriculturists, and the *śūdra* who was to serve the other three castes. In 232 verses, couched in the *anuṣṭubh* metre, the text forms a discourse by the great sage Saṃvarta to Vāmadeva and other ascetics who approached him with a request to expound to them in detail the functions and rules of conduct of the *brāhmaṇa* caste to enable it lead a model life in this world. Heeding to their request sage Saṃvarta sets out the do-s and don't-s of the ideal *brāhmaṇa*.

2. Dharmadeśa, the Land of Righteousness

At the outset Saṃvarta specifies India to be the land where the rules of conduct enunciated by him would prevail, the land where the spotted deer roams about free and unhindered (verse 4). This specification is echoed also in the *Vyāsa-smṛti* where it is stated:

> *yatra yatra svabhāvena kṛṣṇasāro mṛgas sadā /*
> *carate tatra vedokto dharmo bhavitum arhati* // I. 3 //

3. The Vedic Student (*Brahmacārin*)

The *brahmacārin* or Vedic student, the incumbent of the first of the four stages of the life of *brāhmaṇa*, is first taken up for treatment and the rules for him are set out in detail. Commencing his *brāhmaṇa*-hood at about the age of seven when he is invested with the triple sacred thread worn crosswise across his chest, hanging from

his left shoulder, he is to perform regularly the worship of the sun at the two *sandhyā*-s, viz., dawn and dusk (vv. 6-7). It has to be noted that the worship of the sun at midday (*madhyāhna*), prescribed in certain other texts, is not mentioned by Saṃvarta. Then follow the specifications for his worship of the Sacred Fire (vv. 8-9), Vedic study (v.10), procuring his food by begging (vv. 10-13), ritual sipping of water (*ācamana*) (vv. 13-20) and other do-s and don't-s noticed in detail (vv. 21-33).

4. The Householder (*Gṛhastha*)

The duties and responsibilities of the householder, being the second stage of a *brāhmaṇa*, is set out next. Detailed herein are the Five Great Sacrifices (*pañca-mahā-yajña*-s), effects of birth and death pollution in his daily life (vv. 34-44), benefits accruing by giving gifts (vv. 45-60), taking a girl in wedlock (vv. 61-68), and gifting certain specific materials (vv. 69-96). Times and matters which are to be eschewed are noticed last (vv. 97-100).

5. The Recluse (*Vānaprastha*)

The life of the recluse in the forest, being the third stage in the life of a *brāhmaṇa*, is treated in continuation (vv. 101-4). It is specified that even when one has taken to the life of the recluse one shall not give up Vedic studies and the performance of the worship of the Sacred Fire (*agnihotra*) and allied rituals.

6. The Mendicant (*Sannyāsin*)

When one loses completely relish in worldly life one renounces everything and turns into a mendicant, deeply engaged in meditation and penance. However, he still continues to be engaged in Vedic studies and, while doing so, awaits his escape from the mortal world, but not looking forward to his end nor with a desire to live longer (vv. 105-11).

7. Expiation of Sins (*Prāyaścitta*)

Sage Saṃvarta then takes up the question of the various types of sins that a *brāhmaṇa* might commit in life, advertantly or

inadvertantly. Ways and means of absolving oneself from those sins through penance, fasts, rituals, recitation of the Veda, offering of gifts, forced restriction of food and the like are enunciated in detail. Expiations for the Five Great Sins (*pañca-mahā-pātaka*) are particularly specified (vv. 112-28). Among other sins for which expiations are suggested include causing death to humans (vv. 129-31), cows (vv. 132-42), animals (vv. 143-45), birds (vv. 146-49) and other creatures (vv. 150-51). Adultery is considered as a heinous crime and is given separate treatment (vv. 152-75).

Besides the main sins mentioned above Saṃvarta enumerates also a large number of minor sins (*upa-pātaka*-s). These include the touch of a dead body, suicide, being killed by animals, improper cleansing of oneself, being touched by polluted persons or objects, eating improper food and the like (vv. 176-204).

8. Gifts (*Dāna*)

Making gifts, towards getting invisible benefits in future, has been from early times as an article of faith and a way of life in Hinduism. Besides being an incentive for doing good in the present, it held the ray of hope for bright future not only in the present life but also in his future births. In this vein sage Saṃvarta also makes mention of a number of gifts to be given away at specific times to *brāhmaṇa*-s with the expectation of beneficial returns (vv. 205-13).

It is noteworthy that the gift of food to appease hunger is considered to be one of the greatest of gifts. It is also interesting that, elsewhere, Saṃvarta pronounces that since it was from food that the Lord created man there is no gift equal to food in the here or the hereafter:

yasmād annāt prajāḥ sarvāḥ kalpe kalpe 'sṛjat prabhuḥ /
tasmād annāt param dānam na bhūto na bhaviṣyati // 81 //

9. Gāyatrī and its Greatness

Of all Vedic mantras the *Gāyatrī-mantra* (*Ṛgveda* III.62.10) is taken to be the most potent as a procurer of benefits and as the expiator of sins says Saṃvarta:

gāyatryās tu param nāsti śodhanam pāpakarmaṇām // 220a //

"Superior to *Gāyatrī* there is nothing in the matter of washing away the effect of sinful acts". In this matter Saṃvarta prescribes the chanting of the *Gāyatrī* a specific number of times at specific junctures for the expiation of various types of sins (vv. 214-25). In the same manner, *prāṇāyāma*, or the yogic control of breath, by itself or with the chanting of the *Gāyatrī*, is also prescribed towards the same purpose (vv. 226-27). In the same manner the recitation of the Vedas in general and of specific sections thereof, like the *Pavamāna-sūkta* and the *Rudra-sūkta*, are also prescribed for absolvement from sins (vv. 228-30).

It is often remarked, with an amount of truth, that the knowing of the text of a discipline will lead one towards imbibing the discipline itself and attain greatest status. With this in mind, Saṃvarta concludes the text with the verse:

dharmaśāstram idam puṇyam Saṃvartena tu bhāṣitam /
adhītya brāhmaṇo gacched brahmaṇaḥ sadma śāśvatam //

"This auspicious code on religious life has been enunciated by sage Saṃvarta. Learning this, a *brāhmaṇa* will attain to the abode of God Brahmā."

10. Saṃvarta, the Law-giver: Some Problems

The *Saṃvarta-smṛti*, as is available in its manuscripts on the basis of which the present edition has been prepared, dealing, as it does, only with *Ācāra* (Religious law), and that too limited to the *brāhmaṇa* caste, brings to the fore some problems. To wit: Is Saṃvarta an early law-giver or of the later period? What was his standing among the law-givers of the land? Does the text, presently available in manuscripts, present the entire work of the author? Are there more texts attributed to Saṃvarta than what is edited herein-below? A probe into the vast *dharmaśāstra* literature in Sanskrit provide interesting answers to some of these problems.

There is little doubt about Saṃvarta being an early law-giver who preceded Yājñavalkya since Yājñavalkya mentions him, towards the beginning of his *smṛti*, as one of his predecessors:

vaktavyo dharmaśāstrāṇāṃ Manur-Viṣṇur-Yamo-'ṅgirāḥ /
Vasiṣṭha-Dakṣa-Saṃvarta-Śātātapa-Parāśarāḥ //
(*Yāj., Sn. Ācāra, Upodghāta,* verse 4)

The standing of Saṃvarta among *dharmaśāstra-kāra*-s is attested by his views being cited as authority by later scholiasts of *smṛti* literature like *Viśvarūpa* (A.D. 800-850), *Vijñāneśvara* (A.D. 1070 -1100), and *Aparārka* (A.D. 1125), all commentators on *Yājñavalkyasmṛti*, by Haradatta (A.D. 1150- 1300) on *Gautama-dharmasūtra*, and *Smṛticandrikā* of Devaṇabhaṭṭa (A.D. 1200-25). And, so also by Mādhavācārya (A.D. 1300-80) in his *Parāśara-mādhavīya*. In fact, *Aparārka* has more than 200 citations from *Saṃvarta*.

11. Identification of the full-fledged *Saṃvarta-smṛti*

It is highly interesting to note that a number of Saṃvarta passages occurring in the above-said works are not to be found in the present *Saṃvarta-smṛti* which is, as mentioned earlier, confined to *Ācāra* (Religious law). Many of these verses, it is to be noted, spill over to other topics of law like civil law (*Vyavahāra*), polity (*Rājanīti*), and criminal law (*Aparādha*).

Then again, there is available in the India office, London, an incomplete manuscript of *Saṃvarta-smṛti*, described in their *Catalogue of Sanskrit Manuscripts* by J. Eggeling, No. 1367, wherein the work is divided into chapters. Chapter I, which bears the title *Brahmacāri-cintana*, in 39 verses, covers the topic of the rules for the Vedic student, depicted in our edition in verses 5 to 33, with some extra verses. Thus, in continuation of verses 1 to 7 of the edition, the London manuscript carries the extra verse:

paurvottarābhimukhaṃ vā aparottaradiṅmukhaḥ /
sākṣasūtrāñjaliḥ sandhyādayor uditadhiṣṇayoḥ //

Then occurs verse 8 of the edition *agnikāryam* etc. followed by the undermentioned one and a half verses:

upasaṅgrahaṇam kuryād guroḥ pūrvaṃ tu pādayoḥ /
ṛcaṃ vā yadi vārdharcaṃ pādaṃ vā yadi vākṣaram //
sakāśād yasya gṛhṇāti nityaṃ tasya gauravam //

Then follows verse 9 of the edition, *praṇavaṃ prāk prayuñjīta* etc., to be followed by another extra verse:

na cādāveva kartavyaṃ kiñcana prākṛtaṃ vacaḥ /
bhāṣaṇam tu punaḥ kuryāt prāṇāyāmam vicakṣaṇaḥ //

This is followed by verse 10 of the edition, *hastau tu* etc.

The second chapter in the manuscript takes up duties of the householder (*gṛhastha*) but breaks off in the middle of the chapter. Verse number 39a herein is verse 66 of our edition:

> *prāpte tu dvādaśe varṣe yaḥ kanyām na prayacchati /*
> *māsi* (the ms. breaks off)

The facts stated above enable three conclusions to be arrived at: (1) The citations from Saṃvarta on civil law (*Vyavahāra*) in its different aspects as also religious law (*Ācāra*) proves that the *Saṃvarta-smṛti* as composed originally had been a full-fledged work on Hindu law. (2) The occurrence of manuscripts divided into chapters indicates the mode of division of the text. (3) The presence of several manuscripts with colophons indicating the completeness of the text in about 223 verses, but dealing with the religious law of the *brāhmaṇa* only, points to the redaction of a portion of the original into the present form for the use of the *brāhmaṇa*, which redaction had become popular while the original full-fledged text had gone into oblivion. It would seem that there had been other redactions as well, for there occur citations from a *Bṛhat-saṃvarta* by Vijñāneśvara in his commentary on *Yājñavalkyasmṛti* III.265 and 288. Cf.:

> *Bṛhat-saṃvarte --*
> *rajaka-vyādha-śailūṣa-veṇucarmopajīvinām /*
> *etās tu brāhmaṇo gatvā carec cāndrāyaṇadvayam //*
> (On *Yāj.* III. 265)

> *Bṛhat-saṃvarte-*
> *rajasvalāṃ tu yo gacched garbhiṇīṃ patitāṃ tathā /*
> *tasya pāpaviśuddhyartham atikṛcchraṃ viśodhanam //*
> (Ib. 288)

A *Svalpa-Saṃvarta* has, similarly, been quoted by Harinātha in his *Smṛtisāra*.

12. Manuscripts Material for *Saṃvarta-smṛti*

The present critical edition of the *Saṃvarta-smṛti* is based on the undermentioned eleven manuscripts which have been classified, on the basis of their readings, contents, arrangement, provenance,

material and script, into four versions, "A" represented by a single manuscript, "B"' represented by three manuscripts, "C" represented by six manuscripts and "D" represented by a single manuscript.

A1. Ms. used for the edition of the text in the *Aṣṭādaśa-smṛti* (Bombay, 1891). Ng. Pr. Cm. The text preserved is generally pure. The text herein differs, at places, from the other three recensions.

B1. Ms. belonging to Mahadev Chinmanaji Apte, Poona, designated as "ka" in the edition of the *Smṛtīnāṃ Samuccaya* (Poona, 1929, Anandasrama Sanskrit Series, 48, pp. 411-24). Ng. Pr. Cm. The text preserved is generally free from errors.

B2. Ms. belonging to Mahadev Govind Ranade, Bombay, which has been designated as "kha" in the edition of the *Smṛtīnāṃ Samuccaya*. Ng. Pr. Cm. The text is generally correct.

B3. Ms. belonging to Raghavacharya Ramanuja of Poona, designated "na" in the edition of the text included in *Smṛtīnāṃ Samuccaya*. Ng. Pr. Cm. The text is generally pure.

C1. Ms. belonging to Mahadev Chimanaji Apte, Poona, used in the edition included in *Smṛtīnāṃ Samuccaya* and designated there as "ga". Ng. Pr. Cm. The text preserved offers a large number of variants and is generally free from errors.

C2. Ms. belonging to Anna Saheb Vinchurkar of Poona, utilized in the edition of the text included in the *Smṛtīnāṃ Samuccaya*. Ng. Pr. Cm. The text preserved is generally accurate.

C3. Ms. belonging to Mahadev Chimanaji Apte of Poona used as "ca" in the edition of the text in the *Smṛtīnāṃ Samuccaya*. Ng. Pr. Cm. Generally correct text.

C4. Ms. used in the edition of the text in the *Dharmaśāstra*, Ed. By M. N. Dutt. (Calcutta, 1908, Vol. I pp. 215-34). Ng. Pr. Cm. The text is generally correct.

C5. Ms. used in the edition of the text included in the *Smṛti-sandarbha*, Vol. I (Calcutta, 1952), pp. 542-48. Ng. Pr. Cm. The text is generally correct.

C6. Ms. No. 205/A-1882-83 of the Bhandarkar Oriental Research Institute, Poona. Ng. Pr. Cm. 12ff, numbered 31 to 41, folio 40 being repeated. The writing is rather cryptic and difficult to decipher. Scribal errors are not infrequent.

D1. Ms. belonging to Marthand Dikshit Badlikar of Poona, used in the edition of the text included in the *Smṛtīnāṃ Samuccaya*, pp. 411-24. Ng. Pr. Cm.

SANSKRIT TEXT

ATHA SAṂVARTASMṚTIḤ

[1. Saṃvartaṃ prati ṛṣiṇāṃ prārthanā]

Saṃvartam ekam āsīnaṃ sarvavedāṅgapāragam[1] /
ṛṣayas tam upāgamya[2] papracchur dharmakāṅkṣiṇaḥ // 1 //

bhagavañ chrotum icchāmaḥ dvijānāṃ dharmasādhanam[1] /
yathāvad dharmam ācakṣva śubhāśubhavivecanam // 2 //

Vāmadevādayaḥ sarve tam apṛcchan[1] mahaujasam /
tān abravīn munīn sarvān prītātmā śrūyatām iti // 3 //

[2. Dharmadeśaḥ]

svabhāvād vicared yatra[1] kṛṣṇasāraḥ sadā mṛgaḥ /
dharmadeśaḥ[2] sa vijñeyo dvijānāṃ dharmasādhanam // 4 //

[3. Brahmacāri-niyamāḥ]

upanīto[1] dvijo nityaṃ[2] gurave[3] hitam ācaret /
sraggandhamadhumāṃsāni brahmacārī vivarjayet // 5 //

saṃdhyāṃ prātaḥ sanakṣatrām upāsīta yathāvidhi /
sādityāṃ paścimāṃ saṃdhyām arddhāstamitabhāskare // 6 //

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1. 1. **C1-5**. ātmavidyāparāyaṇam.
   2. **C4-5**. ṛṣayas tu samāgamya.
2. 1. **C1.4-5**. śreyaskarma dvijottama, **C2-3**. śreyaskāmā dvijottamāḥ.
3. 1. **A, B, C2.3.6** taṃ pṛcchanti.
4. 1. **C4-5**. yatra vicaret.
   2. **C5**. dharmyadeśaḥ.
5. 1. **B1-3, C1-3, D1**. upanīte.
   2. **C4**. sadā vipro.
   3. **C2-4**. guros tu.

tiṣṭhan pūrvaṃ[1] japaṃ kuryāt sāvitrīm ārkadarśanāt[2] /
āsīnaḥ paścimāṃ saṃdhyāṃ samyagṛkṣavibhāvanāt[3] // 7 //

agnikāryaṃ ca kurvīta medhāvī tadanantaram /
tato 'dhīyīta vedaṃ tu vīkṣamāṇo guror mukham // 8 //

praṇavaṃ prāk prayuñjīta vyāhṛtis tadanantaram /
gāyatrīṃ cā 'nupūrvyeṇa[1] tato vedaṃ samārabhet // 9 //

hastau tu saṃyatau[1] dhāryau[2] jānubhyām uparisthitau /
guror anukṛtiṃ[3] kuryāt paṭhan nānyamatir bhavet // 10 //

sāyaṃ prātas tu bhikṣeta brahmacārī sadā vratī /
nivedya gurave 'śnīyāt prāṅmukho vāgyataḥ śuciḥ // 11 //

sāyaṃ prātar dvijātīnām aśanaṃ śrutinoditam[1] /
nāntarā bhojanaṃ kuryād agnihotrasamo vidhiḥ[2] // 12 //

ācamyaiva tu bhuñjīta bhuktvā copaspṛśed dvijaḥ /
anācāntas tu[1] yo 'śnīyāt prāyaścittīyate tu saḥ // 13 //

anācāntaḥ[1] pibed yas tu yo 'pi vā bhakṣayed dvijaḥ /
gāyatryaṣṭasahasraṃ tu japaṃ kurvan[2] viśuddhyati // 14 //

akṛtvā pādaśaucaṃ tu tiṣṭhan muktaśikho 'pi vā /
vinā yajñopavītena tvācānto 'py aśucir bhavet[1] // 15 //

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7. 1. **C1-5**. pūrvāṃ.
   2. **C2-5**. kuryād brahmacārī samāhitaḥ.
   3. **C1-5**. sandhyāṃ japaṃ kuryād atandritaḥ.
9. 1. **B1-3, C1-5, D**. pūrveṇa.
10. 1. **B3, C1-4**. hastau susaṃyutau.
    2. **C4-5**. kāryau.
    3. **A**. guror anumataṃ, **B1-3, C1.4-5**. guroranumatiṃ.
12. 1. **B3, C1-2.4-5.7, D**. śruticoditaṃ.
    2. **A1, C6**. hotrī samāhitaḥ.
13. 1. **C6**. acānāntas tu.
14. 1. **C6**. anācāntaḥ.
    2. **C1.4-5**. kṛtvā.
15. 1. **C1.3-4**. tv ācāntopyaśucir dvijaḥ, **C5**. tv ācāntotha śucir dvijaḥ.

ācāmed[1] brahmatīrthena copavītī hy udaṅmukhaḥ /
upavītī dvijo nityaṃ prāṅmukho vāgyataḥ śuciḥ // 16 //

jale[1] jalasthaś cācāntas[2] sthalācānto[3] bahiḥ śuciḥ /
bahir antaḥstha ācānta evaṃ śuddhim avāpnuyāt // 17 //

āmaṇibandhād dhastau ca[1] pādāv adbhir viśodhayet /
parimṛjya dvir āsyaṃ tu dvādaśāṅgāni ca spṛśet[2] // 18 //

snātvā pītvā tathā kṣutvā bhuktvā spṛṣṭvā dvijottamaḥ[1] /
anena vidhinā samyag ācāntaḥ[2] śucitām iyāt // 19 //

śūdraḥ śuddhyati hastena vaiśyo danteṣu[1] vāribhiḥ /
[2]kaṇṭhāgataiḥ kṣatriyas tu ācāntaḥ śucitām iyāt / 20 //

[1]āsanārūḍhapādas tu[2] kṛtāvasakthikastathā /
ārūḍhapāduko[3] vā 'pi na śuddhyati kadācana[4] // 21 //

upāsīta na cet sandhyām agnikāryaṃ na vā[1] kṛtam /
gāyatryaṣṭasahasraṃ tu japet snātvā samāhitaḥ // 22 //

sūtakānnaṃ navaśrāddhaṃ māsikānnaṃ tathaiva ca /
brahmacārī tu yo 'śnīyāt trirātreṇaiva śuddhyati // 23 //

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16. 1. **C6**. ācamed.
17. 1. **C6**. jalai.
    2. **C6**. ścācāma.
    3. **B1-3, C6**. jalācānto.
18. 1. **C6**. ā maṇibandhanād dhastau.
    2. **C1-6** *add here a verse:*
       aśabdābhir anuṣṇābhiḥ svavarṇarasagandhibhiḥ /
       hṛdgatenābhir aphenābhis triścatur vādbhirācamet //.
19. 1. **C4-5**. tathā bhuktvā spṛṣṭvā caiva dvijottamāḥ.
    2. **C4-5**. vipra ācāntaḥ, **C6**. vidhinācamya hy ācāntaḥ.
20. 1. **C6**. dantena.
    2. **B1, C1-3.6**. *om. the line.*
21. 1. **B1, C1-3**. *om. the line.*
    2. **B2-3**. pādaś ca.
    3. **B3, C1.2.4**. pādako, **C4-5**. pādaś ca.
    4. **C6**. vāduko nāpi śuddhyanti ca kadācana.
22. 1. **C6**. mayā *for* na vā.

brahmacārī tu yo gacchet striyaṃ kāmaprapīḍitaḥ /
prājāpatyaṃ caret kṛcchram atha tv ekaṃ[1] suyantritaḥ[2] // 24 //

brahmacārī tu yo 'śnīyān madhu māṃsaṃ kathañcana /
prājāpatyaṃ tu kṛtvā 'sau mauñjīhomena śuddhyati // 25 //

nirvapet tu[1] puroḍāśaṃ brahmacārī tu[2] parvaṇi /
mantraiḥ śākalahomāṅgair agnāvājyaṃ tu homayet[3] // 26 //

brahmacārī tu yaḥ skandet kāmataḥ śukram ātmanaḥ /
avakīrṇiṃ vrataṃ kuryāt snātvā śuddhyed akāmataḥ // 27 //

bhikṣāṭanam aṭitvā[1] tu svastho hy ekānnam aśnute[2] /
asnātvā caiva yo bhuṅkte gāyatryaṣṭaśataṃ japet // 28 //

śūdrahastena yo 'śnīyāt pānīyaṃ vā pibet kvacit[1] /
ahorātroṣito bhūtvā pañcagavyena śuddhyati // 29 //

śuṣkaṃ[1] paryuṣitocchiṣṭaṃ bhuktvā 'nnaṃ keśadūṣitam /
ahorātroṣito bhūtvā pañcagavyena śuddhyati // 30 //

[1]śūdrāṇāṃ bhājane bhuktvā bhuktvā vā bhinnabhājane /
ahorātroṣito bhūtvā pañcagavyena śuddhyati // 31 //

divā svapiti yaḥ svastho brahmacārī kathañcana /
snātvā sūryaṃ samīkṣeta[1] gāyatryaṣṭaśataṃ japet // 32 //

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24. 1. **C1-4**. mathavaikaṃ.
    2. **C1.4-5**. sumantritaḥ.
26. 1. **C4-6**. nirvapec cal.
    2. **C4-5**. ca *for* tu.
    3. **C1**. homayoḥ.
28. 1. **C6**. bhikṣācāramaṭitvā, **C1,3,6.** bhikṣāṭanamakṛtvā, **C4-5**. bhikṣāṭanamataḥ kṛtvā.
    2. **C4-5**. hy ekātmanaḥ śuciḥ.
29. 1. **C2**. pibed dvijaḥ.
30. 1. **A1**. bhuktaṃ, **C4-5**. śuṣkaḥ, **C6**. śuktaṃ.
31. 1. **B**, **C3-6**, **D**. *om. this verse.*
32. 1. **B4-6**. samabhyarcya.

eṣa dharmaḥ samākhyātaḥ prathamāśramavāsinām[1] /
[2]evaṃ saṃvartamānas tu prāpnoti paramāṃ gatim // 33 //

[4. Gṛhastha-niyamāḥ]

ato dvijaḥ samāvṛttaḥ[1] savarṇāṃ striyam udvahet /
kule mahati sambhūtāṃ lakṣaṇais tu[2] samanvitām // 34 //

brāhmeṇaiva vivāhena śīlarūpaguṇānvitām /
[1]ataḥ pañcamahāyajñān kuryād ahar ahar dvijaḥ // 35 //

na hāpayet tu tān chaktaḥ[1] śreyaskāmaḥ kadācana[2] /
hāniṃ teṣāṃ[3] tu kurvīta sadā maraṇajanmanoḥ // 36 //

[5. Āśaucam]

vipro daśāham āsīta dānādhyayanavarjitaḥ /
kṣatriyo dvādaśāhāni[1] vaiśyaḥ pañcadaśaiva tu // 37 //

śūdraḥ śuddhyati māsena Saṃvartavacanaṃ yathā /
pretāyānnaṃ[1] jalaṃ[2] deyaṃ snātvā tadgotrajaiḥ[3] saha[4] // 38 //

prathame 'hni tṛtīye ca saptame navame tathā /
caturthe 'hani kartavyam asthisañcayanaṃ dvijaiḥ[1] // 39 //

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33. 1. **B1**, **C3**. vāsinaḥ.
    2. **C6**. *om. this line.*
34. 1. **C1.4-6**. atha dvijo 'bhyanujñātaḥ.
    2. **C6**. ca.
35. 1. **C1.3-6**. pañcayajñavidhānaṃ ca kuryāt.
36. 1. **C2.6**. hāpanaṃ tasya kuryāc ca, C4-5. na hāpayet kvacid vipraḥ, C6. tac chaktaḥ.
    2. **B1-3**, **C2-3.D**. kathaṃcana.
    3. **C4-5**. tasya.
37. 1. **C1.4-5**. dvādaśāhena.
38. 1. **C3-6**. pretasya tu.
    2. **B1-3**, **C1-3**, **D1**. jale.
    3. **C4-5**. ca *for* tat.
    4. **C1-6**. bahiḥ *for* saha.
39. 1. **C4-6**. caturthe sañcayaṃ kuryāt sarvais tu gotrajaiḥ saha (**C6**. sañcayaḥ kāryaḥ).

tataḥ sañcayanād ūrdhvam aṅgasparśo vidhīyate /
caturthe 'hani viprasya ṣaṣṭhe vai kṣatriyasya ca[1] // 40 //

aṣṭame daśame caiva sparśaḥ syād vaiśyaśūdrayoḥ /
jātasyāpi vidhir dṛṣṭa eṣa eva maharṣibhiḥ[1] // 41 //

daśarātreṇa śuddhyeta vipro vedavivarjitaḥ[1] /
jāte putre[2] pituḥ snānaṃ sacailaṃ tu vidhīyate // 42 //

mātā śuddhyed daśāhena[1] snānāt tu[2] sparśanaṃ pituḥ /
homaṃ tatra prakurvīta[3] śuṣkānnena phalena vā // 43 //

pañcayajñavidhānaṃ[1] tu na kuryān[2] mṛtyujanmanoḥ /
daśāhāt tu[3] paraṃ samyag vipro 'dhīyita dharmavit // 44 //

[6. Dānāni tatphalāni ca]

dānaṃ tu[1] vividhaṃ[2] deyam aśubhānāṃ vināśanam[3] /
yad yad iṣṭatamaṃ loke yac cāpi dayitaṃ gṛhe[4] // 45 //

tat tad guṇavate deyaṃ tad evākṣayam icchatā /
[1]nānāvidhāni dravyāṇi dhānyāni subahūni ca // 46 //

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40. 1. **C6**. tu.
41. 1. **B1-3, C1-6, D**. maniṣibhiḥ.
42. 1. **C1-6**. śudhyanti vaiśvadevavivarjitāḥ.
    2. **C5-6**. putre jāte.
43. 1. **D1**. mātuḥ śuddhiḥ.
    2. **C1-6**. snātasya.
    3. **C1-6**. homas tatra tu kartavyaḥ.
44. 1. **C6**. vidhāne.
    2. **C4-6**. kāryaṃ.
    3. **C6**. daśāhaṃ tu.
45. 1. **C1.4-5**. ca.
    2. **C1.4-5**. vidhinā.
    3. **C1.4-6**. maśubhāntakaraṃ śubham (**C6**. karaṃ smṛtam).
    4. **C1.4-5**. yac cāsya dayitaṃ bhavet, **C6**. yac ca yad dayitaṃ bhavet.
46. 1. **C6**. *omits this line.*

samudre yāni[1] ratnāni naro vigatakalmaṣaḥ[2] /
dattvā guṇāḍhyaviprāya[3] mahatīṃ śriyam āpnuyāt[4] // 47 //

gandham ābharaṇaṃ mālyaṃ yaḥ prayacchati dharmavit /
sa sugandhaḥ sadā hṛṣṭo yatra tatropajāyate[1] // 48 //

śrotriyāya kulīnāyā 'bhyarthine[1] hi viśeṣataḥ /
yad dānaṃ dīyate bhaktyā tad bhavet sumahatphalam[2] // 49 //

āhūya śīlasampannaṃ śrutenābhijanena ca /
śuciṃ vipraṃ mahāprājñaṃ havyakavyais tu[1] pūjayet // 50 //

nānāvidhāni dravyāṇi rasavantīpsitāni[1] ca /
śreyaskāmena deyāni tad evākṣayam[2] icchatā // 51 //

vastradātā suveṣaḥ syād rūpyado rūpam eva[1] ca /
hiraṇyadaḥ samṛddhiṃ ca tejaś cā 'yuś ca vindati[2] // 52 //

bhūtābhayapradānena sarvān kāmān avāpnuyāt[1] /
dīrgham āyuś ca labhate sukhī caiva sadā[2] bhavet // 53 //

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47. 1. **B1-3, C1-6, D**. samudrajāni.
    2. **C6**. kalmakhaḥ.
    3. **C4-6**. viprāya mahate, **D1**. guṇāya viprāya.
    4. **C4-6**. prāpnoti mahatīṃ śriyam.
48. 1. **C6**. yatra yatropajāyate.
49. 1. **C2-6**. kulīnāya tvarthine.
    2. **C5**. tadbhavet tu mahāphalam.
50. 1. **C1.4-5**. havyakavyeṣu.
51. 1. **B2, C2-3**. sāra *for* rasa.
    2. **C1.3-6**. svargam akṣaya, **B2-3**, **C1.2.5**. svargam akṣayyam.
52. 1. **C6**. rūpyam eva.
    2. **C1.3-6**. *read the line as:*
       hiraṇyado mahac cāyur labhet tejaś ca mānavaḥ.
53. 1. **B1-3, C1-6, D**. sarvakāmā.
    2. **C4-6**. tathā.

dhānyodakapradāyī ca sarpirdaḥ sukham edhate[1] /
alaṅkṛtya tv alaṅkāradātā 'pnoti[2] mahat phalam[3] // 54 //

phalamūlāni viprāya śākāni vividhāni ca /
surabhīṇi ca puṣpāṇi dattvā prājñas tu[1] jāyate // 55 //

tāmbūlaṃ caiva yo dadyād brāhmaṇebhyo vicakṣaṇaḥ /
medhāvī subhagaḥ prājño darśanīyaś ca jāyate // 56 //

pādukopānahau chatraṃ śayanāny āsanāni ca /
vividhāni ca yānāni[1] dattvā dravyapatir bhavet[2] // 57 //

dadyād yaḥ[1] śiśire tv agniṃ[2] bahukāṣṭhaṃ prayatnataḥ/
kāyāgnidīptiṃ prājñatvaṃ rūpaṃ[3] saubhāgyam āpnuyāt // 58 //

[1]auṣadhaṃ sneham āhāraṃ rogiṇāṃ rogaśāntaye /
dattvā syād rogarahitaḥ sukhī dīrghāyur eva ca // 59 //

indhanāni ca yo dadyād viprebhyaḥ śiśirāgame /
nityaṃ jayati saṅgrāme śriyā yuktas tu dīpyate[1] // 60 //

alaṅkṛtya tu yaḥ kanyāṃ varāya sadṛśāya vai[1] /
[2]brāhmaṇe tu vivāhena dadyāt tāṃ tu supūjitām // 61 //

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54. 1. **C4-6**. sukhem edhate.
 2. **A, B1**. alaṅkṛtas tv alaṃkāra (**A**. kāraṃ).
 3. **C1.4-5**. datvā prāpnoti tatphalam.
55. 1. **C4**. prājñaḥ sa, **C5**. prājñaś ca.
57. 1. **C6**. dānāni.
 2. **C1.4-5**. divyagati, **C6**. iṣṭapati.
58. 1. **C4-5**. dadyāc ca.
 2. **A**. vahniṃ.
 3. **C4-5** rūpaḥ.
59. 1. **C6**. *omits the verse.*
60. 1. **A1, B1.2**. dīvyate.
61. 1. **C6**. kanyāṃ bhūṣaṇācchādanāśanaiḥ.
 2. **C6**. *reads the line as:* dadyāt svargam avāpnoti pūjitāsu surādiṣu.

sa kanyāyāḥ pradānena śreyo vindati puṣkalam /
sādhuvādaṃ sa vai sadbhiḥ[1] kīrtiṃ prāpnoti puṣkalām // 62 //

jyotiṣṭomātirātrāṇāṃ[1] śataṃ śataguṇīkṛtam /
prāpnoti puruṣo dattvā homamantraiś ca[2] saṃskṛtām // 63 //

tāṃ dattvā tu pitā kanyāṃ bhūṣaṇācchādanāśanaiḥ /
[1]pūjayan svargam āpnoti nityam utsavavṛddhiṣu // 64 //

romakāle tu samprāpte[1] somo bhuṅkte 'tha kanyakām /
rajo dṛṣṭvā tu gandharvāḥ[2] kucau dṛṣṭvā tu pāvakaḥ // 65 //

aṣṭavarṣā bhaved gaurī navavarṣā tu rohiṇī /
daśavarṣā bhavet kanyā ata[1] ūrdhvaṃ rajasvalā // 66 //

mātā caiva pitā caiva jyeṣṭho bhrātā tathaiva ca /
trayas te narakaṃ yānti dṛṣṭvā kanyāṃ rajasvalām // 67 //

tasmād vivāhayet kanyāṃ yāvan nartumatī bhavet /
vivāho hy aṣṭavarṣāyāḥ[1] kanyāyās tu praśasyate // 68 //

[1]tailāmalakadātā ca snānābhyaṅgapradāyakaḥ /
naraḥ prahṛṣṭaś cāsita subhagaś copajāyate // 69 //

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62. 1. **C1.4-5**. labhet sadbhiḥ.
63. 1. **C1.4-5**. mādisatrāṇāṃ.
 2. **C4-5**. mantrais tu.
64. 1. **C1-5**. datvā svargam avāpnoti pūjitas tu surādiṣu. *(cf. reading on 61 above).*
65. 1. **C4-5**. romadarśanasamprāpte.
 2. **C4-5**. gandharvaḥ.
66. 1. **C6**. hy ata.
68. 1. **C4-5**. vivāho 'ṣṭamavarṣāyāḥ.
69. 1. **C1.2.4-6**. *read the verse as:*
 tailam āstaraṇaṃ prājñaḥ pādābhyaṅgaṃ dadāti yaḥ /
 prahṛṣṭamānaso loke sukhī caiva sadā bhavet. (**C6**. prahṛṣṭaḥ sa naro).

anaḍvāhau tu[1] yo dadyād dvije sīreṇa[2] saṃyutau /
alaṅkṛtya yathāśakti[3] dhūrvahau śubhalakṣaṇau // 70 //

sarvapāpaviśuddhātmā sarvakāmasamanvitaḥ /
varṣāṇi vasate[1] svarge romasaṅkhyāpramāṇataḥ // 71 //

dhenuṃ ca yo dvije[1] dadyād alaṅkṛtya payasvinīm /
kāṃsyavastrādibhir yuktāṃ svargaloke mahīyate // 72 //

bhūmiṃ sasyavatīṃ śreṣṭhāṃ brāhmaṇe vedapārage /
gāṃ datvā 'rdhaprasūtāṃ ca svargaloke mahīyate // 73 //

[1]yāvanti sasyamūlāni[2] goromāṇi[3] ca sarvaśaḥ /
naras tāvanti varṣāṇi svargaloke mahīyate // 74 //

yo dadāti śaphai raupyair hemaśṛṅgīm aroginīm[1] /
savatsāṃ vāsasā vītāṃ suśīlāṃ gāṃ payasvinīm // 75 //

tasyāṃ yāvanti romāṇi savatsāyāṃ divaṃ gataḥ /
tāvanti vatsarāntāni[1] sa naro brahmaṇo 'ntike // 76 //

yo dadāti balīvardam uktena vidhinā śubham /
avyaṅgagopradānena[1] dattaṃ daśaguṇaṃ phalam[2] // 77 //

70. 1. **C4-5**. ca
2. **C1.4-5**. dadyāt kīlasīreṇa.
3. **B1-3, C1-6, D1**. śaktyā.
71. 1. **C1.2.4-6**. vasati.
72. 1. **B1, C2**. dvijo.
74. 1. **C4-6**. *verses* 78-79 *transferred here.*
2. **C5**. mūlyāni.
3. **C1.4-5**. āropyāṇi.
75. 1. **C4-5**. dadāti svarṇaraupyair hema.
76. 1. **C1.4-5**. tāvad varṣasahasrāṇi.
77. 1. **B1, C2-5**. avyaṅgaṃ go.
2. **C1**. phalaṃ daśaguṇaṃ phalam, **C4-5**. phalād daśaguṇaṃ phalam.

[1]agner apatyaṃ prathamaṃ suvarṇaṃ bhūr vaiṣṇavī sūryasutāś ca gāvaḥ /
lokās trayas tena bhavanti dātā yaḥ kāñcanaṃ gāṃ ca mahīṃ ca
dadyāt // 78 //

sarveṣām eva dānānām ekajanmānugaṃ phalam /
hāṭakakṣitigaurīṇāṃ[1] saptajanmānugaṃ phalam // 79 //

[1]annadas tu bhaven nityaṃ sutṛpto nibhṛtaḥ sadā /
ambudaś ca sukhī nityaṃ sarvakarmasamanvitaḥ // 80 //

[1]yasmād annāt prajāḥ sarvāḥ[2] kalpe kalpe 'sṛjat prabhuḥ /
tasmād annāt paraṃ dānaṃ vidyate na hi kiñcana[3] // 81 //

sarveṣām eva dānānām annadānaṃ paraṃ smṛtam /
sarveṣām eva jantūnāṃ yatas tajjīvitaṃ param[1] /
annād bhūtāni jāyante jīvanti ca na saṃśayaḥ // 82 //

mṛttikāgośakṛd darbhān upavītaṃ[1] tathottaram[2] /
dattvā guṇāḍhyaviprāya[3] kule mahati jāyate // 83 //

mukhavāsaṃ tu yo dadyād dantadhāvanam eva ca /
śucigandhasamāyukto avāgduṣṭas sadā bhavet[1] // 84 //

pādaśaucaṃ tu yo dadyāt tathā tu gudaliṅgayoḥ /
yaḥ prayacchati viprāya śuddhabuddhiḥ sadā bhavet // 85 //

78. 1. **C1.4-5**. *add a verse here:*
jaladas tṛptim atulāṃ vitṛptaḥ sarvavastuṣu /
annadaḥ sukham āpnoti sutṛptaḥ sarvavastuṣu //
In **C6** *this addn. occurs after verse* 74. *Also it has* ikṣuda *for* jalada.
79. 1. **C6**. gaurvidyā.
80. 1. **C4-5**. *transfer here verse* 82.
81. 1. **A1, B1-3, C1-3**. *place this verse after verse* 82.
2. **C4**. sarve.
3. **C1-4.6**. dānaṃ na bhūtaṃ na bhaviṣyati.
82. 1. **C4-6**. phalam.
83. 1. **B1-3, C1-5, D1**. mṛttikāṃ.
2. **C4-5**. yathottaram, **C6**. tathodakam.
3. **C4-5**. guṇāgrya.
84. 1. **B3, C1-6**. vākpaṭuḥ sa sadā bhavet (**C6**. vākpaṭuś ca).

auṣadhaṃ pathyam āhāraṃ snehābhyaṅgaṃ pratiśrayam[1] /
yaḥ prayacchati rogibhyaḥ sa bhaved vyādhivarjitaḥ[2] // 86 //

guḍam ikṣurasaṃ caiva lavaṇaṃ vyañjanāni ca /
surabhiṇi ca pānāni dattvā 'tyantaṃ sukhī[1] bhavet // 87 //

dānaiś ca vividhaiḥ samyak phalam[1] etad udāhṛtam /
vidyādānena sumatir[2] brahmaloke mahīyate // 88 //

[1]anyonyānnapradā[2] viprā anyonyapratipūjakāḥ[3] /
anyonyaṃ pratigṛhṇanti tārayanti taranti ca // 89 //

dānāny etāni deyāni tathānyāni[1] viśeṣataḥ /
dīnāndhakṛpaṇārthibhyaḥ[2] śreyaskāmena dhīmatā // 90 //

brahmacāriyatibhyas tu vapanaṃ yas tu kārayet /
nakhakarmādikaṃ caiva cakṣuṣmāñ jāyate naraḥ // 91 //

devāgāre dvijātīnāṃ dīpaṃ dadyāc catuṣpathe/
medhāvī jñānasampannaś[1] cakṣuṣmān sa sadā bhavet[2] // 92 //

nitye naimittike kāmye tilān dattvā svaśaktitaḥ[1] /
prajāvān[2] paśumāṃś caiva dhanavāñ jāyate naraḥ // 93 //

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86. 1. **B1.3.** pratiśriyam.
2. **C1.4-5.** sarvavyādhivivarjitaḥ.

87. 1. **B2, C1-5.** tyantasukhī.

88. 1. **C4-6.** puṇyam.
2. **C1-6.** puṇyena.

89. 1. **C6.** *omits this verse.*
2. **B1-3, C2-3.** grahā.
3. **B1-3, C1-3, D1.** pūjikāḥ.

90. 1. **C4-6.** ni hy anyāni.
2. **A1.** dānārddha *for* dīnāndha, **C1.4-5.** kṛpaṇādibhyaḥ.

92. 1. **C4-5.** medhāvijñānasampannaś.
2. **C4-5.** sa jāyate naraḥ.

93. 1. **C4.6.** datvā tu śaktitaḥ.
2. **C6.** jñānavān *for* prajāvān.

yo yadā 'bhyarthito[1] viprair[2] yad yat[3] sampratipādayet[4] /
tṛṇakāṣṭhādikaṃ caiva gopradānasamaṃ bhavet // 94 //

[1]na vismayīta[2] tapasā na yajñenānṛtaṃ vadet /
apavaden na viprasya na dānaṃ[3] parikīrtayet // 95 //

yajño 'nṛtena kṣarati tapaḥ kṣarati vismayāt /
āyur viprāpavādena dānaṃ ca parikīrtanāt // 96 //

[7. Āśramadharmāḥ]

catvāry etāni karmāṇi sandhyāyāṃ varjayed budhaḥ /
āhāraṃ maithunaṃ nidrāṃ tathā sampāṭham eva ca // 97 //

āhārāj jāyate vyādhir garbho vai raudramaithunāt /
nidrāto jāyate 'lakṣmīḥ sampāṭhād āyuṣaḥ kṣayaḥ // 98 //

ṛtumatīṃ tu yo bhāryāṃ sannidhau nopagacchati /
tasyā rajasi taṃ māsaṃ pitaras tasya śerate // 99 //

kṛtvā gṛhyāṇi[1] karmāṇi[2] svabhāryāpoṣaṇe rataḥ[3] /
ṛtukālābhigāmī ca[4] prāpnoti paramāṃ gatim // 100 //

[8. Vānaprastha-niyamāḥ]

uṣitvaivaṃ gṛhe vipro dvitīyād āśramāt param /
valīpalitasaṃyuktas tṛtīyaṃ tu samāśrayet // 101 //

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94. 1. **C4-5.** yo dadāty arthito vipro, **C6.** yo vedaṃ tvarthine.
2. **C4-5.** vipro.
3. **C5.** yat tat, **C6.** yat taṃ.
4. **B1, C3.** pratipādayet, **C4-5.** pratipādite.

95. 1. **C1-6.** *omit verses* 95-99.
2. **B1.3.** na veśayita.
3. **B1-3, C1-3, D1.** dīnaṃ na.

100. 1. **C4-5.** gārhyāṇi, **C2.** gnihotra.
2. **C2.** kāryāṇi.
3. **C2.6.** poṣaṇaṃ param, **C4-5.** poṣaṇe naraḥ.
4. **C4.** gāmau syāt, **C6.** gāmī syāt.

vanaṃ gacchet tataḥ prājñaḥ[1] sabhāryas tv eka eva vā[2] /
gṛhītvā cāgnihotraṃ ca homaṃ tatra na hāpayet // 102 //

kuryāc caiva[1] puroḍāśaṃ vanyair medhyair[2] yathāvidhi /
bhikṣāṃ ca bhikṣave dadyāc chākamūlaphalādibhiḥ[3] // 103 //

kuryād adhyayanaṃ nityam agnihotraparāyaṇaḥ /
iṣṭiṃ pārvāyaṇīyāṃ tu[1] prakuryāt pratiparvasu // 104 //

[9. Sannyāsi-niyamadharmāḥ]

uṣitvaivaṃ vane vipro[1] vidhijñaḥ sarvakarmasu[2] /
caturtham āśramaṃ gacchej jitakrodho[3] jitendriyaḥ // 105 //

agnim ātmani[1] saṃsthāpya dvijaḥ pravrajito bhavet /
vedābhyāsarato nityam ātmavidyāparāyaṇaḥ // 106 //

aṣṭau bhikṣāḥ samādāya sa muniḥ sapta pañca vā /
adbhiḥ prakṣālya tāḥ sarvā[1] bhuñjīta susamāhitaḥ[2] // 107 //

araṇye nirjane[1] tatra[2] punar āsīta bhuktavān[3] /
ekākī cintayen nityaṃ manovākkāyakarmabhiḥ[4] // 108 //

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102. 1. **C4-6**. gacched eva vanaṃ prājñaḥ.
 2. **C4-5**. svabhāryāṃ sahacāriṇīm.
103. 1. **A1**. kṛtvā caiva.
 2. **C6**. vanyair anyai.
 3. **C1.3-6**. phalāni ca.
104. 1. **B3, C1.2**. iṣṭiṃ ca pārvaṇīyāṃ tu, **C6**. iṣṭiṃ parvāṇi yāgaṃ tu.
105. 1. **C4-6**. samyak *for* vipro.
 2. **C1.3-5**. sarvavastuṣu.
 3. **C1.2.4-6**. gacchec chatahomo.
106. 1. **C6**. agnīn ātmani.
107. 1. **C1-6**. tatsarvaṃ.
 2. **C4-5**. ca samāhitaḥ.
108. 1. **C6**. nirjale.
 2. **C4-6**. vipraḥ *for* tatra.
 3. **A1**. bhuktavat; **C6**. punar etat prabhuktavān.
 4. **C1.4-6**. kāyasaṃyutaḥ.

mṛtyuṃ ca nābhinandeta jīvitaṃ vā kathañcana /
kālam eva pratīkṣeta yāvad āyuḥ samāpyate // 109 //

saṃsevya cāśramān sarvāñ[1] jitakrodho jitendriyaḥ /
brahmalokam avāpnoti vedaśāstrārthavid dvijaḥ // 110 //

āśrameṣu ca sarveṣu prokto 'yaṃ prāśniko vidhiḥ[1] /
[2]ataḥ paraṃ pravakṣyāmi prāyaścittavidhiṃ śubham // 111 //

[10. Mahāpātakinaḥ]

brahmaghnaś ca surāpaś ca steyī ca gurutalpagaḥ /
mahāpātakinas tv ete tatsaṃyogī ca pañcamaḥ // 112 //

brahmaghnas tu[1] vanaṃ gacched valkavāsā[2] jaṭī dhvajī /
vanyāny eva phalāny aśnan sarvakāmavivarjitaḥ // 113 //

bhikṣārthī vicared grāmaṃ[1] vanyair yadi[2] na jīvati /
cāturvarṇyaṃ[3] cared bhaikṣaṃ[4] baddhāṅgī[5] saṃyataḥ sadā[6] // 114 //

bhikṣās tv evaṃ[1] samādāya vanaṃ gacchet tataḥ punaḥ /
vanavāsī sa pāpaḥ syāt sadākālam atandritaḥ // 115 //

[1]khyāpayan mucyate pāpād brahmahā pāpakṛttamaḥ /
anena tu[2] vidhānena dvādaśābdavrataṃ caret // 116 //

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110. 1. **C4**. mān etān, **C5**. mān vipro.
111. 1. **C1.4-5**. hy uktaḥ prāsaṅgiko vidhiḥ, **C2.3.6**. hy uktā prāmāṇiko vidhiḥ.
 2. **C1.4-5**. athābhivakṣye pāpānāṃ prāyaścittaṃ yathāvidhi.
113. 1. **A1**. brahmaghnaś ca.
 2. **B1-3, C2.3.6**. vālavāsā.
114. 1. **C4-5**. cared grāmaṃ.
 2. **C6**. vanau yadi.
 3. **C6**. caturvarṇaṃ.
 4. **A1, B1.2, C6**. bhaikṣyaṃ.
 5. **C4-6**. khaṭvāṅgī.
 6. **C1.2.4-6**. pumān *for* sadā.
115. 1. **C1.2.4-5**. bhaikṣaṃ caiva.
116. 1. **C1-6**. khyāpayann eva tatpāpaṃ brahmaghnaḥ pāpakṛn naraḥ.
 2. **C6**. anenaiva.

saṃniyamyendriyagrāmaṃ sarvabhūtahite rataḥ /
brahmahatyāpanodāya tato mucyeta kilbiṣāt // 117 //

ataḥ paraṃ surāpasya niṣkṛtiṃ śrotum arhatha[1] /
gauḍī mādhvī ca paiṣṭī ca[2] vijñeyā trividhā surā // 118 //

yathaivaikā tathā sarvā na pātavyā dvijottamaiḥ[1] /
surāpas tu surāṃ taptāṃ pibet tat pāpamokṣakaḥ[2] // 119 //

gomūtram agnivarṇaṃ vā[1] gomayaṃ vā tathāvidham /
[2]ghṛtaṃ vā triṇi peyāni surāpo vratam ācaret[3] // 120 //

mucyate tena pāpena prāyaścitte kṛte sati /
[1]araṇye vā vaset samyak sarvakāmavivarjitaḥ // 121 //

cāndrāyaṇāni vā trīṇi surāpī vratam[1] ācaret[2] /
[3]evaṃ śuddhiḥ surāpasya bhaved iti na saṃśayaḥ // 122 //

madyabhāṇḍodakaṃ pītvā punaḥ saṃskāram arhati /
steyaṃ kṛtvā suvarṇasya[1] steyaṃ rājñe nivedayet // 123 //

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118. 1. **C1.4-5.** pravakṣyāmi viniṣkṛtim; **C1.4-5.** *add a line here:*
 śrotum icchatha bho viprā vedaśāstrānurūpikām.
 2. **C4-6.** gauḍī paiṣṭī tathā mādhvī.
119. 1. **C1.2.4-6.** dvijaiḥ sadā.
 2. **B1, C1.** mokṣakam.
120. 1. **C5.** ca.
 2. **C4-6.** *expand this line into a verse:*
 ghṛtaṃ caiva sutaptaṃ ca kṣīraṃ cāpi tathāvidham /
 vatsaraṃ vā kaṇān aśnan sarvakāmavivarjitaḥ //
 (**C6.** tu taptaṃ ca; **C6.** vāpi tathāpi ca; **C6.** saṃvatsaraṃ ka). *Line* 122a *is also transferred here.* **B1-3.** *add these lines and the line* cāndrāyaṇāni (122a) *after* 128a *below.*
 C1. *adds:* ṣaṇmāsādadhikaṃ vāpi pūrvoktavratam ācaret /
 mahāpātakasaṃyoge brahmahatyādibhir naraḥ //
 C4-6. *have this addition after* 128a.
 3. **B1-3, C1.3.** mādiśet.
121. 1. **C4-5.** *omit the line.*
122. 1. **C6.** surāpe.
 2. **B1-3, C1-3.** ādiśet.
 3. **C6.** *reads differently:* mucyatc sa pāpena prāyaścitte kṛte sati.
123. 1. **C1-5.** rājñe śaṃseta mānavaḥ (**C2.3.6.** śaṃset sa).

tato musalam ādāya stenaṃ hanyāt sakṛn[1] nṛpaḥ /
yadi jīvati sa stenas tataḥ steyād vimucyate[2] // 124 //

araṇye cīravāsā vā[1] cared brahmahaṇo vratam /
[2]evaṃ śuddhiḥ kṛtā steye Saṃvartavacanaṃ yathā // 125 //

[1]gurutalpe śayānas tu tapte[2] svapyād ayomaye /
[3]samāliṅget striyaṃ vāpi dīptāṃ kārṣṇāyasīkṛtām[4] // 126 //

cāndrāyaṇāni kuryāc ca[1] catvāri trīṇi vā dvijaḥ /
[2]mucyate ca tataḥ pāpāt prāyaścitte kṛte sati[3] // 127 //

ebhiḥ[1] samparkam āyāti yaḥ kaścit pāpamohitaḥ /
[2]tattatpāpaviśuddhyarthaṃ tasya tasya vrataṃ caret // 128 //

[11. Anyajātīnāṃ vadhaḥ]

kṣatriyasya vadhaṃ kṛtvā tribhiḥ kṛcchrair viśuddhyati /
kuryāc caivānurūpeṇa trīṇi kṛcchrāṇi saṃyataḥ // 129 //

vaiśyahatyāṃ tu samprāptaḥ kathañcit kāmamohitaḥ /
kṛcchrātikṛcchrau[1] kurvīta sa naro vaiśyaghātakaḥ // 130 //

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124. 1. **C4-5.** *om.* sakṛn.
 2. **C6.** pramucyate.
125. 1. **C6.** cīravāsāś ca.
 2. **C6.** *omits this line.*
126. 1. **C6.** *reads the line differently:* nṛpāya gurutalpas tu tattathaiva ca śaṃsayan.
 2. **C4-5.** talpe.
 3. **C4.** *takes this line to before* 125b.
 4. **A1.** yasīṃ kṛtām; **C4-6.** kṛtvāyasā kṛtam (**C6.** kṛtām).
127. 1. **C4-6.** vā kuryāt.
 2. **C4-6.** tato vimucyate pā.
 3. **C6.** kṛte hi saḥ.
128. 1. **B1.** evaṃ.
 2. **C4-5.** tatpāpasya viśu.
130. 1. **C4-5.** kṛcchrātikṛcchraṃ.

[1]kuryāc chūdravadhe vipras taptakṛcchraṃ yathāvidhi /
[2]evaṃ śuddhim avāpnoti Saṃvartavacanaṃ yathā // 131 //

[12. Govadhaḥ]

goghnasyātaḥ pravakṣyāmi niṣkṛtiṃ tattvataḥ śubhām[1] // 132 //

goghnaḥ kurvīta saṃsthānaṃ[1] goṣṭhe gorūpasannidhau[2] /
tatraiva kṣitiśāyī syān māsārdhaṃ saṃyatendriyaḥ // 133 //

[1]snānaṃ triṣavaṇaṃ kuryān nakhalomavivarjitaḥ /
saktuyāvakabhikṣāśī[2] payo dadhi[3] sakṛn naraḥ // 134 //

etāni kramaśo[1] 'śnīyād dvijas tatpāpamokṣakaḥ[2] /
[3]gāyatrīṃ[4] ca japen nityaṃ pavitrāṇi ca śaktitaḥ // 135 //

pūrṇe caivārdhamāse ca sa viprān bhojayed dvijaḥ[1] /
bhuktavatsu ca vipreṣu gāṃ ca dadyād vicakṣaṇaḥ[2] // 136 //

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131. 1. **C4-5**. kuryāc chūdravadhaṃ prāptaḥ.
 2. **C4-6**. *omit this line.*
132. 1. **B1**. śuciḥ, **C6**. śubhaṃ.
133. 1. **A1**, **B1-3**. saṃskāraṃ.
 2. **C4-5**. saṃsthite.
134. 1. **C4**. *takes this line as the second half of the verse.*
 2. **C6**. bhikṣārthī.
 3. **C1-5**. piṇyākapayo.
135. 1. **C4-6**. kramato.
 2. **C4-5**. stu pāpa.
 3. **C1.4-6**. *add here:*
  śuddhyate sārdhamāsena nakhalomavivarjitaḥ /
  snānaṃ triṣavaṇam cāsya gavām anugamas tathā /
  etat samāhitaḥ kuryān naro vigatamatsaraḥ //
 4. **C2.4-5**. sāvitrīṃ, **C6**. sāvitram.
136. 1. **C1.4-5.6**. *read:* tataś cīṛṇavrataḥ kuryād viprāṇāṃ bhojanaṃ param.
 2. **C4-5**. sadakṣiṇām.

[1]vyāpannānāṃ bahūnāṃ tu rodhane bandhane 'pi vā /
[2]bhiṣaṅmithyāpacāre [3]ca dviguṇaṃ vratam ācaret // 137 //

[1]ekā ced bahubhiḥ kācid daivāvd vyāpāditā kvacit /
pādaṃ pādaṃ tu hatyāyāś careyus te pṛthak pṛthak // 138 //

yantraṇe goś cikitsārthe[1] mūḍhagarbhavimocane[2] /
yadi tatra vipattiḥ syān na sa pāpena lipyate // 139 //

auṣadhaṃ sneham āhāraṃ dadyād gobrāhmaṇeṣu ca /
dīyamāne vipattiḥ [1]syāt puṇyam eva na pātakam[2] // 140 //

prāyaścittasya pādaṃ[1] tu rodheṣu vrataṃ ācaret /
dvau pādau bandhane caiva pādonaṃ yantraṇe[2] tathā // 141 //

pāṣāṇair laguḍair[1] daṇḍais tathā śastrādibhir naraḥ /
nipātane caret sarvaṃ prāyaścittaṃ dinatrayam[2] // 142 //

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137. 1. **B1**. vyāpannā ca hatānāṃ tu, **C1.4-5**. vyāpāditeṣu bahuṣu bandhane.
  rodhane 'pi vā, **C6**. bahuvyāpāditānāṃ ca.
 2. **C1.2.4-5**. *read:* dviguṇaṃ govrataṃ tasya prāyaścittaṃ viśudhyaye.
 3. **B1-3**. mithyāpacāre.
138. 1. **C6**. etāś ca bahubhiḥ kaiścit.
139. 1. **D1**. yantritāyāś cikitsārthaṃ.
 2. **B3.C**. mokṣaṇe.
 3. **C6**. yatra tatra.
140. 1. **C6**. syāt na sa pāpena lipyate.
 2. **C2-5**. *omit this verse and have instead:*
  niśibandharuddheṣu sarpavyāghrahateṣu ca /
  agnividyunnipāteṣu prāyaścittaṃ na vidyate //
  (**C4-5**. niśābandhaniruddheṣu); **C6**. *have both verses.*
141. 1. **A1**. pāpaṃ.
 2. **B1.3**, **C6**. yoktraṇe, **C1.4-5**. kuṭṭane, **C2**. prokṣaṇe.
142. 1. **B1-3**, **C2-3**, **D1**. lakuṭaiḥ.
 2. **B1-3**, **C1-3.5.6**. viśuddhaye.

[13. Mṛgāṇāṃ vadhaḥ]

hastinaṃ[1] turagaṃ hatvā [2]mahiṣoṣṭrakapīṃs tathā[3] /
eṣāṃ vadhe dvijaḥ kuryāt[4] saptarātram abhojanam // 143 //

vyāghraṃ śvānaṃ kharaṃ[1] siṃham ṛkṣaṃ[2] sūkaram eva ca /
etān hatvā dvijo mohāt trirātreṇaiva śuddhyati[3] // 144 //

sarvāsām eva jātīnāṃ mṛgāṇāṃ vanacāriṇām /
[1]ahorātroṣitas tiṣṭhej japan vai jātavedasam // 145 //

[14. Pakṣiṇāṃ ghātaḥ]

haṃsaṃ kākaṃ[1] balākāṃ[2] ca barhikāraṇḍakāv api[3] /
sārasaṃ cāṣabhāsau[4] ca hatvā tridivasaṃ kṣipet // 146 //

cakravākaṃ tathā krauñcaṃ sārikāśukatittirīn[1] /
śyenagṛdhrān ulūkaṃ ca[2] pārāvatam athāpi vā[3] // 147 //

ṭiṭṭibhaṃ jālapādaṃ ca kokilaṃ kukkuṭaṃ tathā /
[1]eṣāṃ vadhe naraḥ kuryād ekarātram abhojanam // 148 //

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143. 1. **C4-5**. gajaṃ ca.
2. **C6**. mahivyuṣṭra.
3. **C4-5**. kapiṃ tathā.
4. **C4-6**. eṣu kurvīta sarveṣu.

144. 1. **C1.2.4-6**. tathā *for* kharaṃ.
2. **C2**. vṛkaṃ *for* ṛkṣaṃ.
3. **C1-6**. dvijaḥ kṛcchraṃ brāhmaṇānāṃ ca bhojanam.

145. 1. **C1-5**. trirātroposita.

146. 1. **C2.6**. bakaṃ.
2. **C4-5**. balākaṃ.
3. **C4-5**. pārāvatam athāpi vā, **C6**. barhikoraṇḍavāv api.
4. **C4-5**. cāsabhāsaṃ ca.

147. 1. **C4-6**. tittiriṃ.
2. **A1**. ulūkāṃś ca.
3. **C4-5**. kapotakam athāpi vā, **C6**. pārāpatam athāpi vā.

148. 1. **C2-6**. evaṃ pakṣiṣu sarveṣu dinam ekam abhojanam /.

[1]pūrvoktānāṃ tu sarveṣāṃ haṃsādīnāṃ aśeṣataḥ /
ahorātroṣitas tiṣṭhej japan vai jātavedasam // 149 //

[15. Kṣudrajantūnāṃ ghātaḥ]

maṇḍūkaṃ caiva hatvā ca[1] sarpamārjāramūṣakān[2] /
trirātropoṣitas tiṣṭhet kuryād brāhmaṇabhojanam // 150 //

anasthīn[1] brāhmaṇo hatvā prāṇāyāmena śuddhyati /
asthimatāṃ[2] vadhe vipraḥ kiñcid dadyād vicakṣaṇaḥ // 151 //

[16. Agamyāgamanam]

yaś caṇḍālīṃ dvijo[1] gacchet kathañcit kāmamohitaḥ[2] /
tribhiḥ kṛcchrais tu śuddhyeta[3] prājāpatyānupūrvakaiḥ[4] // 152 //

puṃścalīgamanaṃ[1] kṛtvā kāmato 'kāmato 'pi[2] vā /
kṛcchracāndrāyaṇe[3] tasya pāvanaṃ paramaṃ smṛtam[4] // 153 //

[1]śailūṣīṃ rajakīṃ caiva veṇucarmopajīvinīm /
etā gatvā dvijo mohāc carec cāndrāyaṇavratam // 154 //

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149. 1. **C4-6**. *omit the verse.*

150. 1. **C6**. tu.
2. **B1-3, C1-3, D1**. mūṣakam, **C4-6**. mūṣikam.

151. 1. **A1**. anastho.
2. **C4-5**. asthimato.

152. 1. **C4-6**. cāṇḍālīṃ yo dvijo.
2. **C6**. kāmena mohitaḥ.
3. **C4**. kṛcchair viśuddhyeta.
4. **C6**. pūrvakam.

153. 1. **C1-5**. pukkasīgamanaṃ.
2. **C6**. *hapl. om. of one* kāmato.
3. **B1.3**. kṛtvā cāndrāyaṇe, **C1.2**. kṛtvā cāndrāyaṇaṃ, **C4-6**. kṛcchraṃ cāndrāyaṇaṃ.
4. **B1-3, C3, D1**. pāvane parame smṛte.

154. 1. **B1-3, C3-6, D1**. *read the verse differently:*
naṭīṃ śailūṣikīṃ caiva rajakīṃ veṇujīvinīm /
gatvā cāndrāyaṇaṃ kuryāt tathā carmopajīvinīm //.

kṣatriyām atha vaiśyāṃ vā gacched yaḥ kāmamohitaḥ /
tasya sāntapanaḥ kṛcchro bhavet pāpāpanodanaḥ[1] // 155 //

śūdrāṃ[1] tu brāhmaṇo gatvā māsaṃ māsārdham eva vā[2] /
gomūtrayāvakāhāro māsārdhena viśuddhyati // 156 //

viprām asvajanāṃ[1] gatvā prājāpatyena śuddhyati[2] /
[3]svajanāṃ tu dvijo gatvā prājāpatyaṃ samācaret // 157 //

[1]kṣatriyāṃ kṣatriyo gatvā tad eva vratam ācaret /
naro gogamanaṃ kṛtvā kuryāc cāndrāyaṇaṃ vratam // 158 //

[1]mātulānīṃ tathā śvaśrūṃ sutāṃ vai mātulasya ca /
etā gatvā striyo mohāt parākeṇa viśuddhyati // 159 //

[1]guror duhitaraṃ gatvā[2] svasāraṃ pitur eva ca /
tasyā duhitaraṃ caiva carec cāndrāyaṇaṃ vratam // 160 //

pitṛvyadāragamane bhrātur bhāryāgame tathā /
gurutalpavrataṃ kuryān niṣkṛtir nānyathā bhavet[1] // 161 //

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155. 1. **C4-6**. tasya sāntapanaṃ kṛcchraṃ bhavet pāpāpanodakam /
(**C6**. sāntapanaḥ kṛcchraḥ).
156. 1. **B1**, **C1.2.5.6**. śūdrīṃ.
2. **C6**. ca.
157. 1. **C1-6**, **D1**. vipras tu brāhmaṇīṃ.
2. **C1**. prājāpatyaṃ vidhīyate, **C4-6**. prājāpatyaṃ samācaret.
3. **C4-6**. *omit the line by haplography.*
158. 1. **C6**. *omit the line.*
159. 1. **C4**. *transfers the verse one verse hence;*
C1.2.4-6. *read:*
mātulānīṃ sanābhiṃ ca mātulasyātmajāṃ snuṣām /
(**C6**. snuṣāṃ mātuś ca nābhijām.).
160. 1. **C6**. *omits this verse.*
2. **C3**. mātuḥ *for* gatvā.
161. 1. **C4-6**. tasyānyā niṣkṛtir na ca. (**C6**. niṣkṛtir bhavet.).

pitṛbhāryāṃ[1] samāruhya mātṛvarjaṃ[2] narādhamaḥ /
[3]bhaginīṃ mātur āptāṃ ca svasāraṃ cānyamātṛjām // 162 //

[1]etās tisraḥ striyo gatvā taptakṛcchraṃ samācaret /
kumārīgamane caiva vratam etat samācaret[2] // 163 //

paśuveśyābhigamane prājāpatyaṃ[1] vidhīyate /
sakhibhāryāṃ[2] samāruhya śvaśrūṃ vā śyālikāṃ tathā // 164 //

mātaraṃ yo 'dhigacchec ca svasāraṃ puruṣādhamaḥ /
na tasya niṣkṛtiṃ dadyāt[1] svāṃ caiva tanujāṃ tathā[2] // 165 //

niyamasthāṃ vratasthāṃ vā[1] yo 'bhigacchet striyaṃ dvijaḥ /
sa kuryāt prākṛtaṃ kṛcchraṃ dhenuṃ dadyāt payasvinīm // 166 //

rajasvalāṃ tu[1] yo gacched garbhiṇīṃ patitāṃ tathā /
tasya pāpaviśuddhyartham atikṛcchro[2] vidhīyate // 167 //

vaiśyajāṃ[1] brāhmaṇo gatvā kṛcchram ekaṃ samācaret /
evaṃ śuddhiḥ samākhyātā Saṃvartasya vaco yathā // 168 //

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162. 1. **C4**. pitṛdārān, **C5**. pitṛdārāḥ, **C6**. pitṛdārāṃ.
2. **A1**. mātṛvarjāṃ.
3. **C4-5**. bhaginīṃ mātulasutāṃ sva, **C6**. bhāgineyīṃ mātulānyāsvasāram.
163. 1. **C3**. *expands this line into a verse:*
etās tisraḥ striyo gatvā 'py ajñānāc ca sakṛd dvijaḥ /
sa tapet taptrakṛcchraṃ tu jñānāc cāndrāyaṇam vratam //;
C4. *has same transferences of lines here.*
2. **B2**, **C3-6**. samādiśet.
164. 1. **B1-3**, **C6**, **D1**. prājāpatyo.
2. **C3**. śiṣyabhāryāṃ, **C4**. bhāryāsakhīṃ kumārīṃ ca.
165. 1. **A1**. gacchet.
2. **C4-5**. bhaginīm ca nijām gatvā niṣkṛtir no vidhīyate.
166. 1. **C4-5**. ca.
167. 1. **C4-5**. ca.
2. **C4-5**. kṛcchraṃ.
168. 1. **B1.3**, **C1-5**, **D1**. veśyām tu, (**C4**. ca *for* tu), **C6**. veśyanī (?)nīṃ.

[1]kathañcid brāhmaṇīṃ gatvā kṣatriyo vaiśya eva ca /
gomūtrayāvakāhāro māsenaikena śuddhyati // 169 //

[1]śūdras tu brāhmaṇīṃ gacchet kadācit kāmamohitaḥ /
gomūtrayāvakāhāro māsenaikena śuddhyati // 170 //

brāhmaṇīśūdrasamparke kadācit samupāgate[1] /
kṛcchracāndrāyaṇaṃ[2] kuryāt pāvanaṃ paramaṃ smṛtam // 171 //

caṇḍālaṃ[1] pulkasaṃ[2] caiva śvapākaṃ patitaṃ tathā /
etāc chreṣṭhāḥ striyo gatvā kuryuś cāndrāyaṇatrayam // 172 //

[17. Upapātakāni]

ataḥ paraṃ praduṣṭānāṃ[1] niṣkṛtiṃ śrotum arhatha[2] /
saṃnyasya durmatiḥ kaścid apatyārthaṃ striyaṃ vrajet // 173 //

[1]kuryāt kṛcchraṃ samānaṃ tat ṣaṇmāsāṃs tadanantaram[2] /
viṣāgniśyāmaśabalās teṣām evaṃ vinirdiśet // 174 //

strīṇāṃ tathā ca caraṇe[1] garhyābhigamaneṣu ca[2] /
pataneṣv apy ayaṃ dṛṣṭaḥ[3] prāyaścittavidhiḥ śubhaḥ[4] // 175 //

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169. 1. **C4-5**. *add before this line:*
brāhmaṇo brāhmaṇīm gatvā kṛcchreṇaikena śuddhyati /.
170. 1. **C4-6**. *omit this verse.*
171. 1. **C4-6**. kathaṃcit.
2. **B3**, **C1.4-6**. kṛcchraṃ cāndrāyaṇam.
172. 1. **C4-5**. cāṇḍālaṃ.
2. **C1.4-5**. pukkasaṃ, **C6**. puṣkasaṃ.
173. 1. **C4-5**. ca duṣṭānāṃ.
2. **C6**. icchati.
174. 1. **C1-2.4-5**. sa kuryāt kṛcchram aśrāntaḥ (**C2**. kṛcchram āsānāṃ?).
2. **C4-5**. ṣaṇmāsaṃ.
175. 1. **C**. strīṇāṃ tathāṅgacaraṇe, **C5**. strīṇāṃ tathācaraṇam, **C6**. strīṇāṃ caraṇe.
2. **B1-2**, **C2**. hy adhimāsāgame tathā, **C6**. hy adhamādhigamaneṣu ca, **D1**. hyadhamādigate tathā.
3. **B4**. patiteṣu tathaiteṣu, **C4**. patiprateṣv apy ayaṃ.
4. **C4-6**. smṛtaḥ.

nṛṇāṃ vipratipattau ca[1] pāvanaḥ pretya ceha ca[2] /
gopipraprahate[3] caiva tathā caivā 'tmaghātini[4] // 176 //

naivāśrupātanaṃ[1] kāryaṃ sadbhiḥ śreyobhikāṅkṣibhiḥ[2] /
eṣām anyatamaṃ pretaṃ yo vaheta daheta vā[3] // 177 //

kṛtvā codakadānaṃ tu[1] carec cāndrāyaṇavratam /
tac chavaṃ kevalaṃ spṛṣṭvā tv aśru[2] no pātitaṃ[3] yadi[4] // 178 //

[1]pūrvaḥ kṛcchrāpahārī[2] ced ekāhaṃ kṣapaṇaṃ[3] tathā /
mahāpātakināṃ[4] caiva tathā caivā 'tmaghātinām // 179 //

udakaṃ piṇḍadānaṃ ca śrāddhaṃ caiva hi yat kṛtam /
nopatiṣṭhati tat sarvaṃ rākṣasair vipralupyate // 180 //

caṇḍālais tu[1] hatā ye tu[2] dvijā[3] daṃṣṭrisarīsṛpaiḥ /
śrāddhaṃ teṣāṃ[4] na kartavyaṃ brahmadaṇḍahatāś[5] ca ye // 181 //

kṛtvā mūtrapurīṣe tu[1] bhuktvocchiṣṭas tathā dvijaḥ /
śvādispṛṣṭo japed devyāḥ sahasraṃ snānapūrvakam // 182 //

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176. 1. **C6**. tu.
2. **B1**, **C1.5**. pretarāḍ iha, **C4**. pretarājāha, **C6**. preyaveha ca.
3. **C4-5**. gobhir viṣahate.
4. **B1.3**. ghātinaḥ.
177. 1. **A1**. patanam, **C4-6**. nāśruprapātanam.
2. **C4-6**. śreyo 'nukāṃkṣibhiḥ.
3. **C4-5**. yo vahet sahetave.
178. 1. **C3-6**. athodakakriyāṃ kṛtvā, (**C4-5**. tathodaka).
2. **A**. aśrum.
3. **B1**, **C1-3.6**. patitam.
4. **C1.4-5**. spṛṣṭvā vastraṃ vā kevalaṃ yadi.
179. 1. **A**. pūrvakeṣvapy ahārī cet, **C6**. pūrvakeṣv atha hārī syāt.
2. **B1.3**. kārā.
3. **C1.4-5**. ekāhakṣapaṇam, **C6**. ekāhaprekṣaṇam.
4. **C6**. pātakinaṃ.
181. 1. **C4-6**. cāṇḍālais tu.
2. **C4-6**. ca.
3. **B1-3**, **C1-6**, **D1**. jala *for* dvijāḥ.
4. **C4-6**. śrāddham eṣām.
5. **C6**. brāhma.
182. 1. **C4-5**. mūtraṃ purīṣaṃ vā.

caṇḍālaṃ[1] patitaṃ spṛṣṭvā śavam antyajam eva ca /
udakyāṃ sūtikāṃ nārīṃ savāsāḥ snānam ācaret // 183 //

spṛṣṭena[1] saṃspṛśed yas tu snānaṃ tasya[2] vidhīyate /
ūrdhvam ācamanaṃ proktaṃ[3] dravyāṇāṃ prokṣaṇaṃ tathā // 184 //

caṇḍālādyais tu[1] saṃspṛṣṭa ucchiṣṭaś[2] ced dvijottamaḥ /
gomūtrayāvakāhāras trirātreṇa[3] viśuddhyati // 185 //

śunā puṣpavatī spṛṣṭā puṣpavatyānyayā tathā /
śeṣāṇy ahāny upavaset snātvā[1] śuddhyed ghṛtāśanāt[2] // 186 //

[1]cāṇḍālabhāṇḍasaṃspṛṣṭaṃ pibet[2] kūpagataṃ jalam /
gomūtrayāvakāhāras trirātreṇa viśuddhyati // 187 //

antyajaiḥ svīkṛte tīrthe taḍāgeṣu nadīṣu ca /
śuddhyate pañcagavyena pītvā toyam akāmataḥ // 188 //

surāghaṭaprapātoyaṃ pītvā nālījalaṃ[1] tathā /
ahorātroṣito bhūtvā pañcagavyaṃ pibed dvijaḥ // 189 //

kūpe viṇmūtrasaṃspṛṣṭāḥ[1] prāśya cāpo dvijātayaḥ[2] //
trirātreṇaiva śuddhyanti[3] kumbhe sāntapanaṃ smṛtam // 190 //

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183. 1. **C4-6**. cāṇḍālaṃ.
184. 1. **C1.4-5**. aspṛśyaṃ.
 2. **C1.4-5**. tena.
 3. **C6**. ācamanaṃ kṛtvā.
185. 1. **C4-6**. cāṇḍālādyais tu.
 2. **C4-5**. ucchiṣṭaṃ.
 3. **B1-3, C1-6, D1**. ṣaḍrātreṇa.
186. 1. **C2-5**. snātā.
 2. **C4**. śuddhyed amṛtā, **C6**. śuddhyai ghṛtā.
187. 1. **C4-6**. cāṇḍāla.
 2. **C4-5**. pītvā.
189. 1. **B1-3, D**. pītvā nāsājalaṃ, **C1.4-5**. pītvākāśajalaṃ, **C2.3**. pītvānāśajalaṃ,
 C6. pītvā nāśajalas tathā.
190. 1. **C1-2.4-6**. saṃspṛṣṭe.
 2. **C6**. dvijā yataḥ.
 3. **C4**. trirātreṇa viśuddhyanti.

vāpīkūpataḍāgānām dūṣitānāṃ[1] viśodhanam /
apāṃ ghaṭaśatoddhāraḥ[2] pañcagavyaṃ ca nikṣipet // 191 //

[1]strīkṣīram āvikaṃ pītvā sandhinyāś caiva[2] goḥ payaḥ /
tasya śuddhis trirātreṇa viḍjānāṃ caiva bhakṣaṇe[3] // 192 //

viṇmūtrabhakṣaṇe caiva prājāpatyaṃ samācaret /
śvakākocchiṣṭagocchiṣṭabhakṣaṇe tu tryahaṃ dvijaḥ // 193 //

biḍālamūṣikocchiṣṭe[1] pañcagavyaṃ pibed dvijaḥ /
śūdrocchiṣṭaṃ tathā bhuktvā trirātreṇaiva śuddhyati // 194 //

palāṇḍuṃ laśunaṃ[1] jagdhvā tathaiva grāmakukkuṭam /
chatrākaṃ viḍvarāhaṃ ca caret sāntapanaṃ[2] dvijaḥ // 195 //

[1]śvabiḍālakharoṣṭrāṇāṃ kaper gomāyukākayoḥ[2] /
prāśya mūtrapurīṣe vā[3] carec cāndrāyaṇaṃ vratam // 196 //

annaṃ paryuṣitaṃ bhuktvā keśakīṭair upadrutam[1] /
patitaiḥ prekṣitaṃ[2] vāpi pañcagavyaṃ dvijaḥ pibet[3] // 197 //

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191. 1. **B1-3**. mupahṛtānāṃ.
 2. **C4-5**. śatodvāsaḥ.
192. 1. **C2-6**. *add a verse before this:*
 bhavet saikaśaphoṣṭrīṇāṃ kṣīraṃ prāśya dvijottamaḥ /
 adaśanāyā goś caiva trirātraṃ yāvakaṃ pibet //
 (a. **C4-5**. ādikaika; c. **C4-5**. tasya śuddhividhānāya, **C6**. udapānāya goś caiva).
 2. **C6**. sandhinyoś caiva.
 3. **C1.4-5**. viṭbhakṣyāṇāṃ ca bhakṣaṇe, **C2**. viṭajānāṃ ca bhakṣaṇe,
 C3. viḍbhānāṃ caiva bhakṣaṇāt.
194. 1. **C5-6**. mūṣako.
195. 1. **C4-6**. palāṇḍulaśunaṃ.
 2. **C1.4-5**. cāndrāyaṇaṃ.
196. 1. **C4-5**. mānavaḥ śvakharo.
 2. **C1**. kakkayoḥ, **C4**. kaṅkayoḥ.
 3. **B1-3, C1.3-5, D1**. mūtraṃ purīṣaṃ, **C6**. mūtrapurīṣaṃ.
197. 1. **C2**. kīṭāvalīṃ tathā.
 2. **C2**. preṣitaṃ, **C5**. prakṣitaṃ.
 3. **C4-6**. pibed dvijaḥ.

antyajābhājane bhuktvā udakyā bhājane[1] tathā[2] /
gomūtrayāvakāhāro[3] māsārdhena viśuddhyati // 198 //

gomāṃsaṃ mānuṣaṃ caiva śuno hastāt samāhṛtam[1] /
[2]abhakṣyaṃ tad bhavet sarvaṃ bhuktvā cāndrāyaṇaṃ caret // 199 //

caṇḍālasaṅkare[1] vipraḥ śvapāke pulkase 'pi vā /
gomūtrayāvakāhāro māsārdhena viśuddhyati // 200 //

patitena tu samparkaṃ[1] māsaṃ māsārdham eva vā /
gomūtrayāvakāhāro māsārdhena viśuddhyati // 201 //

[1]patitād dravyam ādatte bhuṅkte vā brāhmaṇo yadi /
kṛtvā tasya samutsargam atikṛcchraṃ cared dvijaḥ // 202 //

yatra yatra ca saṅkīrṇam ātmānaṃ manyate dvijaḥ /
[1]tatra tatra tilair homo gāyatryā pratyahaṃ dvijaḥ[2] // 203 //

eṣa eva mayā proktaḥ prāyaścittavidhiḥ śubhaḥ /
anādiṣṭeṣu[1] pāpeṣu prāyaścittaṃ na cocyate[2] // 204 //

[18. Dānāmahimā]

dānair homair japair nityaṃ prāṇāyāmair dvijottamaḥ /
[1]pātakebhyaḥ pramucyeta vedābhyāsān na saṃśayaḥ // 205 //

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198. 1. **C4-6**. hy udakyā.
 2. **C4-5**. ne 'pi vā.
 3. **C4-5**. hārī.
199. 1. **C4-5**. samāhitam.
 2. **C4-5**. abhakṣyam etat sarvaṃ tu, **C6**. abhakṣaṃ.
200. 1. **B2**. cāṇḍālasaṃkare, **C2.3-5**. cāṇḍālasya kare.
201. 1. **C2**. patitānāṃ ca saṃsarge, **C4-5**. patitena susamparke, **C6**. patitena tu samparke.
202. 1. **C1.4-5**. *omit this verse,* **C6**. patitam.
203. 1. **C1.4-6**. tatra kāryas tilair homo.
 2. **C1.4-5**. gāyatryāvartanaṃ tathā, **C6**. gāyatry āvartītā tathā *(sic)*.
204. 1. **C6**. adṛṣṭeṣu ca.
 2. **C1-3.4-5**, **D1**. tathocyate.
205. 1. **C2**. *instead of this line reads:*
 nāśayatyāśu pāpāny anyajanmakṛtāny api.

suvarṇadānaṃ godānaṃ bhūmidānaṃ tathaiva ca /
nāśayaty āśu[1] pāpāni hy anyajanmakṛtāny api // 206 //

tiladhenuṃ[1] ca yo dadyāt saṃyatāya dvijātaye /
brahmahatyādibhiḥ pāpair mucyate nātra saṃśayaḥ // 207 //

māghamāse tu samprāpte paurṇamāsyām[1] upoṣitaḥ /
brāhmaṇebhyas tilān dattvā sarvapāpaiḥ pramucyate // 208 //

upavāsī naro bhūtvā paurṇamāsyāṃ[1] tu[2] kārttike /
hiraṇyaṃ vastram annaṃ ca[3] dattvā tarati duṣkṛtim // 209 //

[1]ayane viṣuve caiva vyatīpāte dinakṣaye /
candrasūryagrahe caiva dattaṃ bhavati[2] cākṣayam // 210 //

amāvāsyā dvādaśī ca[1] saṅkrāntiś ca[2] viśeṣataḥ /
etāḥ praśastās tithayo bhānuvāras tathaiva ca // 211 //

tatra[1] snānaṃ japo homo brāhmaṇānāṃ ca bhojanam /
upavāsas tathā dānam ekaikaṃ pāvayen naram[2] // 212 //

snātaḥ śucir dhautavāsāḥ śuddhātmā vijitendriyaḥ /
sāttvikaṃ bhāvam āsthāya[1] dānaṃ dadyād vicakṣaṇaḥ // 213 //

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206. 1. **C4-5**. nāśayantyāśu.
207. 1. **A1**. tilaṃ dhenuṃ.
208. 1. **C6**. pūrṇimāsyā.
209. 1. **C6**. pūrṇimāsyāṃ.
 2. **C4-5**. ca.
 3. **C4-6**. vā.
 4. **C1.4-5**. mucyeta *for* tarati.
 5. **B1.3**, **C2-3**, **D**. duṣkṛtim, **C1.4-5**. duṣkṛtaiḥ.
210. 1. **C4-5**. *omit the verse.*
 2. **B1-3**, **C2-3.C6**. dattaṃ bhaviṣyati.
211. 1. **A1**, **B1-3**, **C1-3**. amāvāsyāṃ dvādaśyāṃ ca, **C6**. amāvāsyā ca dvādaśyāṃ.
212. 1. **B1-3**, **C1-5**, **D1**. atra.
 2. **B1-3**. naraḥ, **C1**. dānaṃ devatānāṃ ca pūjanaṃ.
213. 1. **C4-5**. bhāvam āśritya.

[19. Gāyatrīmahimā]

saptavyāhṛtibhiḥ kāryo dvijair homo[1] jitātmabhiḥ /
upapātakaśuddhyartham[2] sahasraparisaṅkhyayā // 214 //

mahāpātakasaṃyukto lakṣahomaṃ sadā dvijaḥ[1] /
mucyate sarvapāpebhyo gāyatryā caiva pāvitaḥ[2] // 215 //

abhyasec ca tathā puṇyāṃ[1] gāyatrīṃ vedamātaram /
gatvāraṇye nadītīre sarvapāpaviśuddhaye // 216 //

[1]snātvācamya vidhivat tataḥ prāṇān samāpayet /
prāṇāyāmais tribhiḥ pūto gāyatrīṃ tu japed dvijaḥ // 217 //

aklinnavāsāḥ sthalagaḥ śucau deśe samāhitaḥ /
pavitrapāṇir ācānto gāyatryā japam ācaret[1] // 218 //

aihikāmuṣmikaṃ pāpaṃ sarvam niravaśeṣataḥ[1] /
pañcarātreṇa gāyatrīṃ japamāno vyapohati // 219 //

gāyatryās tu paraṃ nāsti[1] śodhanaṃ pāpakarmaṇām /
mahāvyāhṛtisaṃyuktāṃ praṇavena ca saṃjapet[2] // 220 //

brahmacārī nirāhāraḥ[1] sarvabhūtahite rataḥ /
gāyatryā lakṣajapyena[2] sarvapāpaiḥ pramucyate // 221 //

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214. 1. **C4-6**. bhir homo dvijaiḥ kāryo.
 2. **C4-5**. siddhyarthaṃ.
215. 1. **B3, C2-3, D1**. homaṃ ca kārayet, **C6**. homaṃ samācaret.
 2. **C1.4-5**. gāyatryāś caiva jāpanāt.
216. 1. **B3, C1.3-4, D1**. mahāpuṇyāṃ.
217. 1. **B3, C1-5, D 1.** snātvā ca vidhivat tatra prāṇān āyamya vāgyataḥ.
218. 1. **C4-6**. japam ārabhet.
219. 1. **C1.4-5**. kaṃ loke pāpaṃ sarvaṃ viśeṣataḥ.
220. 1. **C6**. *om. the word* nāsti.
 2. **C4-5**. saṃyutāṃ; **C4-5**. *add here a line:*
 gāyatrīṃ prajapan vipraḥ sarvapāpaiḥ pramucyate /.
221. 1. **C4-6**. mitāhāraḥ.
 2. **C2.3.6**. jāpyena.

ayājyayājanaṃ kṛtvā bhuktvā cānnaṃ vigarhitam /
gāyatryaṣṭasahasraṃ tu japaṃ kṛtvā viśuddhyati[1] // 222 //

ahanyahani yo 'dhīte gāyatrīṃ vai dvijottamaḥ /
māsena mucyate pāpād uragaḥ kañcukād yathā // 223 //

gāyatrīṃ yas tu vipro vai[1] japeta niyataḥ sadā[2] /
sa yāti paramaṃ sthānaṃ vāyubhūtaḥ khamūrtimān // 224 //

praṇavena ca[1] saṃyuktā vyāhṛtīḥ sapta nityaśaḥ /
gāyatrīṃ śirasā sārdhaṃ manasā triḥ paṭhed dvijaḥ[2] // 225 //

nigṛhya cātmanaḥ[1] prāṇān prāṇāyāmo vidhīyate /
prāṇāyāmatrayaṃ kuryān nityam eva samāhitaḥ // 226 //

mānasaṃ vācikaṃ pāpaṃ kāyenaiva ca yat kṛtam /
tat sarvaṃ nāśam āyāti[1] prāṇāyāmaprabhāvataḥ[2] // 227 //

ṛgvedam abhyased yas tu yajuḥśākhām athāpi vā /
sāmāni sarahasyāni sarvapāpaiḥ pramucyate // 228 //

pāvamānīṃ[1] tathā kautsīṃ[2] pauruṣaṃ[3] sūktam eva ca /
japtvā[4] pāpaiḥ pramucyeta sapitryaṃ[5] mādhucchandasam[6] // 229 //

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222. 1. **C4-5**. vimucyate.
224. 1. **C4-5**. yas sadā vipro.
 2. **C4-5**. śuciḥ *for* sadā.
225. 1. **C6**. tu.
 2. **C4-6**. paṭhed dvijaḥ.
226. 1. **C6**. vāṅmanaḥ.
227. 1. **C1.4-5**. naśyate tūrṇaṃ, **C2**. naśyati kṣipraṃ.
 2. **C1-6**. prāṇāyāmatraye kṛte.
229. 1. **C3**. pāvamānīḥ, **C6**. pāvamānaṃ.
 2. **C1-3.5.6**. kautsaṃ, **C4**. kṛtsnaṃ.
 3. **B1-3**. puruṣaṃ.
 4. **C3**. dattvā.
 5. **C2**. sapavitraṃ, **C4-5**. pitryaṃ ca.
 6. **C1-6**. madhucchandasam, **C5**. mādhucchandasāṃ.

maṇḍalaṃ brāhmaṇaṃ rudrasūktoktāś ca bṛhatkathāḥ[1] /
vāmadevyaṃ bṛhatsāma japtvā pāpaiḥ[2] pramucyate // 230 //

[1]cāndrāyaṇaṃ tu sarveṣāṃ pāpānāṃ pāvanaṃ param /
kṛtvā śuddhim avāpnoti paramaṃ sthānam eva ca // 231 //

[20. Upasaṃhāraḥ]

dharmaśāstram idaṃ puṇyaṃ Saṃvartena tu bhāṣitam /
adhītya brāhmaṇo gacched brahmaṇaḥ sadma śāśvatam // 232 //

Iti Saṃvartapraṇītaṃ dharmaśāstraṃ samāptam //

Saṃvartasmṛtiḥ samāptā[1] //

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230. 1. **A1**. rudroktāś ca bṛhadyathā, **C6**. śrutyoktyā bṛhatkāstathā, **B1-3**, **C1-3**. rudrāḥ for rudra
2. **A1**, **B1-2**. sarvapāpaiḥ

231. 1. **B**, **C**, **D**. *place this verse after the next.*

Colophon :
1. **B5**. iti saṃvartenoktaṃ dharmaśāstraṃ samāptam /,
B6. evaṃ śloka 213 iti dharmaśāstre saṃvartasmṛtiḥ samāptaḥ.

TRANSLATION

INSTITUTES OF SAṂVARTA

1. Request of the sages to Saṃvarta

The sages who were eager to know about *dharma*[1] approached sage Saṃvarta, proficient in all the *Veda*-s and *Vedāṅga*-s, who was seated alone and asked him: 1

"Oh great one!, We desire to hear about the ways and means by which the *brāhmaṇa*[2] acquires *dharma*. Please, therefore, describe to us duly (the institutes) which distinguish the good from the bad." 2

Thus asked the sages headed by Vāmadeva, the effulgent (sage Saṃvarta). Highly pleased, he said to all the sages: "Listen: 3

2. The Land of Virtue

"This land (of India) where the black deer ever roams about naturally (free and unhindered), know that as the land of virtue which forms the means, (i.e., region), for acquiring *dharma* by the *brāhmaṇa*. 4

3. Rules of conduct for the Vedic Student[3]

After the investiture with the sacred thread, the *brāhmaṇa* (boy) should attend to the teacher (under whom he has been placed for study). He should eschew (the use of) flowers, scents, liquor and meat. 5

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1. *Dharma* is a term with broad and comprehensive connotations including religious and social duties, practices and obligations.
2. *Dvi-ja* (lit. "twice-born"), refers to the *brāhmaṇa* (lit. "knower of Brahman"), the first of the four castes. He has first the natural birth and, second, the religious birth, when he is invested with the triple sacred thread worn cross-wise across the left shoulder, and instructed on the chanting of the *Gāyatrī* and other Vedic verses. Other synonyms used to denote the *brāhmaṇa* are *vipra*, *dvijāti*, *dvijanmā* etc. (On the four stages in life, see note no. 20).
3. Student of the *brāhmaṇa* caste, the *brahma-cārin*, who is left under the care of a teacher for study of the Vedas and Vedic literature. This is the first stage of the life of a *brāhmaṇa*, called *brahmacarya*.

He should duly perform his morning *sandhyā* worship[4] with the stars, (i.e., before daybreak, when the stars are still visible). The evening *sandhyā* worship he should perform with the sun, when the sun is only half-set. 6

The morning worship he should perform standing, facing east, chanting the *Gāyatrī-mantra*[5] till the sun becomes visible. The evening worship, he should perform, facing west, seated, till the stars become clearly visible. 7

Afterwards (i.e., after the *sandhyā* worship), he should make offerings into the Fire[6]. Thereafter, squatting before the teacher, he should learn the Vedic texts, watching the teacher's face (in order to pick up the nuances of articulation of the syllables and their accent). 8

In the beginning he should pronounce the *Praṇava* (i.e., the syllable OṂ)[7], then the *Vyāhṛti*-s[8], then the *Gāyatrī* and then the Vedic texts. 9

Imitating the teacher, he should bend his hands and place them on his knees. During study he shall not have any extraneous thought. 10

A Vedic student, observing his vow, should always procure his food by begging, both in the morning and in the evening. He should first dedicate it to the teacher and, then, facing east, partake of it silently. 11

For *brāhmaṇa*-s, partaking of food has been sanctioned in the forenoon and in the evening by the Vedic (rules). And food should not be taken in between. Here, the rule is the same as prescribed in the case of the *Agnihotra* ritual[9]. 12

4. *Sandhyā* worship. Worship of the sun at the three junctures of the day (*sandhyā*-s), viz., daybreak, midday and sunset, is the ritualistic practice of which the recitation of the Vedic *mantra Gāyatrī* is most important.
5. *Gāyatrī*. A most potent Vedic verse (*mantra*) on the sun, occurring in the *Ṛgveda* 3.62.10: *tatsavitur vareṇyaṃ bhargo devasya dhīmahi / dhiyo yo naḥ pracodayāt*. As a prayer it is used in the *sandhyā* worship and recited a number of times. Recitation of the verse is suggested also for the expiation of sins and for several other purposes. (See behind, verses 214-25)
6. *Homa* refers to the offering of twigs of sacred trees like pipal, clarified butter etc. into the sacred Fire, which latter is to carry the oblations to the deities to whom they are intended through the *mantra*.
7. *Praṇava*, the highly esoteric OṂ, composed of the three syllables A, U, M, prefixed to *mantras* and the names of gods in recitation and worship.
8. *Vyāhṛti*-s are the seven mystic words *bhūr, bhuvaḥ, svaḥ, mahaḥ, janaḥ, tapaḥ* and *satyam* prefixed to the *Gāyatrī* when it is chanted.
9. *Agnihotra* is a daily ritual for the householder-*brāhmaṇa*-s in which sacred fire is maintained -without being put out and oblations are offered into it as part of the daily ritual.

One should eat only after performing *ācamana* (ritualistic sipping of water)[10]. After eating, a *brāhmaṇa* should rinse his mouth. One who eats without *ācamana* shall have to expiate himself. 13

A *brāhmaṇa* who drinks or eats without *ācamana* will get purified only by reciting the *Gāyatrī* a thousand and eight times. 14

A *brāhmaṇa* will remain impure even if he has done *ācamana* if (before *ācamana*) he does not wash his feet or remains with his tuft of hair untied or does not wear the sacred thread. 15

The *brāhmaṇa* shall, wearing the sacred thread and facing north, daily sip water along the *Brahma-tīrtha*[11]; alternatively, he shall, wearing the sacred thread, silently sip water, facing east. 16

If one is (standing) in water, he shall become pure by sipping water while in the water, and, if one happens to stand on the ground, one shall become pure by sipping water outside (on the ground). Thus, one becomes purified by sipping water (standing) either inside or outside water. 17

The hands should be washed up to the wrist and the feet up to the ankles. One should wipe the lips twice with water and then touch the twelve (pivotal) spots in the body[12]. 18

After bathing, drinking, yawning, eating and touching (some impure person or object), a *brāhmaṇa* becomes pure by sipping water properly in the above-said manner. 19

10. *Ācamana* refers to the ritual of the sipping of water with which every rite is commenced and is intended for physical purification and clearing the throat for the correct pronunciation of the *mantra*-s. For this a little pure water held in the cupped palm of the right hand is poured into the mouth with the utterance of *Acyutāya namaḥ, Anantāya namaḥ* and *Govindāya namaḥ* or other similar words, and twelve parts of the body are touched by the different finger tips. (See also verse 14 below).
11. *Brahma-tīrtha* denotes the middle of the bottom of the palm, along which water held in the cup of the hand should flow into the mouth while sipping water.
12. The twelve spots to be touched by specific finger tips after sipping water are: 1-2, the two cheeks with the right thumb, 3-4, the two eyes with the ring finger, 5-6, the two sides of the nose with the fourth finger, 7-8, the ear-holes with the little finger, 9-10, the two shoulders with the middle finger, and 11-12, the navel and the top of the head with the tips of all the fingers.

A *śūdra*[13] gets purified (merely) by washing his hands with water, a *vaiśya*[14] by cleaning his teeth, a *kṣatriya*[15] by sipping water going up to his throat. 20

One will not be purified by sipping water if he does so sitting on a chair, lying on a cot or standing on his footwear. 21

If one fails to perform the *sandhyā* worship or the worship of the Fire, (one can get purified) by bathing and reciting in a composed manner the *Gāyatrī* a thousand and eight times. 22

A Vedic student (who becomes defiled) by eating food (prepared by) one defiled by birth-pollution (*sūtaka*) or that at an initial *śrāddha* (propitiation of the manes) or at a monthly *śrāddha* gets purified by (fasting for) three nights. 23

A Vedic student who, out of lust, knows a woman, can get purified by undergoing strictly a single *Prājāpatya* (expiatory penance)[16]. 24

A Vedic student who, for some reason, partakes of liquor or meat gets purified by undergoing (the penance of) *Prājāpatya* and offering oblations (in the Fire) with *muñja* grass. 25

On full moon days, a Vedic student should offer (into the Fire) rice cakes and on new moon days clarified butter with the Vedic hymns used for *Śākala-homa*[17]. 26

A Vedic student who forces out semen voluntarily is purified by performing the *Avakīrṇi* penance.[18] If, however, it had passed involuntarily, he is purified by taking a bath. 27

Returning after roaming about begging for his food, he should eat, at ease, in seclusion. He who eats without taking a bath should recite the *Gāyatrī* a hundred and eight times. 28

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13. *Śūdra*, the fourth of the four castes into which the Hindu community is primarily divided.
14. *Vaiśya*, the third of the four castes, is devoted, primarily, to trade and agriculture.
15. *Kṣatriya*, the second of the four castes, is devoted to governing the land.
16. *Prājāpatya* is a penance-cum-fasting intended as an expiation for sins committed. It consists of eating only in the forenoon for three days, followed by eating only in the evening for three days, by eating only if something comes by unsolicited for three days, and fasting for the following three days.
17. *Śākala-homa* refers to certain special offerings in the Fire with the utterance of what are called *śākala-mantra*-s.
18. *Avakīrṇi* is a severe penance prescribed for incontinence.

He who eats or drinks water from a *śūdra*'s hands is purified by fasting a day and a night and drinking *pañcagavya*[19]. 29

(If one gets defiled) by eating cooked rice which has dried up, is soaked in water, left over (by others), or by (the presense in it of) hair, one is purified by fasting for three days and drinking *pañcagavya*. 30

(If one gets defiled) by eating in a *śūdra*'s plate or in a cracked vessel, one is purified by fasting for a day and night and drinking *pañcagavya*. 31

If a healthy Vedic student, for any reason whatsoever, sleeps during day-time, he gets purified if he takes a bath, looks at the Sun and recites the *Gāyatrī* a hundred and eight times. 32

Thus have been set out the institutes (*dharma*) for those in the first stage (of life)[20], (i.e., the Vedic studentship). One who abides accordingly shall attain to the most exalted path. 33

4. Rules for the Householder

Returning home (after his studies), the *brāhmaṇa* should espouse a girl of his own caste according to the *Brāhma*-mode of marriage[21], a girl of his own caste, born in a good family, endowed with good features and possessed of character and beauty. And, then onwards he should perform daily, without fail, the 'Five great sacrifices' (ordained to a householder)[22]. 34-35

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19. *Pañcagaya* is a liquid mixture of five things obtained from the cow, being milk, curd, clarified butter, dung and urine.
20. The four stages in life, called *āśrama*-s, in the life of a *brāhmaṇa* are: (i) *Brahmacarya* or Studentship, when he is engaged in the study of the Vedas etc., at the teacher's residence, (ii) *Gṛhastha* or householdership, when he marries and maintains the sacred Fire and the family, (iii) *Vānaprastha* or Forest-life, when he, with his wife, lives in the forest, away from home and family, and (iv) *Sannyāsa* or Mendicancy, when he renounces worldly life and takes up the life of a mendicant.
21. Of the eight modes of marriage, the first, *Brāhma*, is the most exalted, being the one in which one takes a wife with the Sacred Fire as the witness and offered by the bride's father in the -pre-sence of the elders and others.
22. The *Pañca-Mahāyajña*-s are the five daily sacrifices compulsorily ordained to a *brāhmaṇa*. They are: (i) *Bhūta-yajña* or oblations or offerings to be made to all created beings, (ii) *Manuṣya-yajña* or hospitality to guests, (iii) *Pitṛ-yajña* or libations offered to the manes, (iv) *Deva-yajña* or offerings to the gods made into the Fire and (v) *Brahma-yajña* or the teaching and reciting the Vedas. It is also enjoined that a *brāhmaṇa* should not eat any day before performing these sacrifices.

One, intent on well-being, should, on no account, abandon the "Five great sacrifices", if possible. (However) he should not perform them during (the periods of pollution resulting from) birth or death (in the family)[23]. 36

5. Pollution due to birth and death

(During pollution) a *brāhmaṇa* should remain without making gifts and Vedic studies for ten days. In the case of a *kṣatriya*, the pollution will last for twelve days and in the case of a *vaiśya* for fifteen days. A *śūdra* will get purified after a month. Such is the institute of (sage) Saṃvarta. 37-38a

(Following the cremation of the dead), after taking a bath, libations of water should be offered to the deceased by one, along with his kinsmen, on the first, third, seventh and ninth days. The collection of the bones (of the deceased from the cremation spot) should be done by *brāhmaṇas* on the fourth day. 38b-39

(Following purification), after the collection of the bones, touchability (of the polluted persons) has been allowed. For the *brāhmaṇas* it is on the fourth day and for the *kṣatriyas* on the sixth day. For the *vaiśyas* and *śūdras*, touchability has been allowed from the eighth and tenth days, respectively. 40-41a

Rules have been likewise laid down by the sages for birth (pollution) as well. A *brāhmaṇa* becomes purified in ten days, (during which period) he should refrain from Vedic studies. 41b-42a

On the birth of a son, a bath with the clothes on is prescribed for the father. The mother gets purified only in ten days, but the father becomes touchable after the bath. (After purification), oblations of dry rice or fruits should be offered (into the Fire). 42b-43

The *Pañcayajñas* should not be performed during (the period of pollution due to) birth and death. After the tenth day, a *brāhmaṇa* who knows the rules can very well pursue his Vedic studies. 44

23. *Sūtaka* is the personal pollution observed in different degrees and of different durations by the members of a family when a child is born in the family, and *Āśauca* is the similar pollution observed when a death occurs in the family.

6. Gifts and the fruits thereof

Gifts of different types (are prescribed) to be given for the warding off of inauspicious things. 45a

Whatever is most pleasing to the world and whatever is liked in the home, that alone should be given and that too to (recipients of) good character, if one looks for permanent (benefits). 45b-46a

By gifting away different kinds of objects, profuse grain, or the many gems found in the sea, to a *brāhmaṇa* endowed with qualities, a sinless person attains great prosperity. 46b-47

One who knows *dharma* and gifts away unguents, ornaments and garlands, he will be born somewhere with sweet scent and will always be happy. 48

A gift given with devotion to a Vedic scholar hailing from a noble family, especially if he asks for it, will yield very rich fruits. 49

One should invite a *brāhmaṇa* possessed of character, well versed in the Vedas, pure, and highly learned, and offer *havya* and *kavya*[24] to him. 50

One who aspires for permanent prosperity should gift away various objects, sweet and liked by himself. 51

One who gives raiments will become well dressed; one who gives silver will become handsome; one who gives gold will attain to prosperity, energy and longevity. 52

By offering shelter to beings, one will get all his desires fulfilled, become long-lived and will always be happy. 53

One who gives grains and water and one who gives ghee will attain to happiness. By decorating one, the giver will get ornaments of great value. 54

By giving to a *brāhmaṇa* fruits and roots, and different vegetables and sweet-smelling flowers, one will grow highly learned. 55

The intelligent person, by giving betel to *brāhmaṇas*, will be born intelligent, lucky, wise and handsome. 56

24. *Havya* refers to food-offerings prepared for the gods, and *Kavya* to that prepared for the manes.

By gifting away sandals, shoes, umbrellas, beds, seats and various vehicles, one will become a lord of wealth. 57

One who takes pains to give fire and bundles of faggots will attain to good digestive power, wisdom, beauty of form and luck (in his next birth). 58

By gifting medicine, oil and food to patients towards curing their diseases, one becomes free from diseases, happy and long-lived (in his next birth). 59

One who gives firewood to *brāhmaṇas* at the advent of the cold season gains success in battles and shines (in his next birth), being united with prosperity. 60

He who gives in marriage, by the *brāhma* mode, to a suitable groom, a maiden decorating her (with ornaments) and honoring her, he, by giving away the maiden, will attain to great prosperity, and receive the approbation of good men and also attain great fame (in his next birth). 61-62

A man who gives away (in marriage) a maiden sanctified by Vedic hymns attains the merit that would accrue from the performance of a hundred *Agniṣṭoma* sacrifices[25], multiplied by hundred. 63

A father by marrying off a daughter when she is still a maiden, providing her with ornaments, dress, food (and other necessities of family life), attains to the heaven, growing daily with festivities. 64

At the time when (pubic) hair appears in a maiden she is enjoyed by the Moon, when (menstrual) blood is seen, by the Semi-divines, and when the breasts are seen, by the god of Fire. 65

A girl of eight years is called a *gaurī*, of nine years, a *rohiṇī*, of ten years, a *kanyā*, and above that (age) a *rajasvalā*. 66

By allowing a girl reach maturity (without marrying her off), her mother, father and elder brother, all go to hell. 67

Therefore, marry off a girl before she menstruates. The marriage of a daughter at the age of eight is extolled. 68

A person who offers pure oil for bath will remain delighted and will be re-born handsome. 69

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25. *Agniṣṭoma* is a Vedic ritual prescribed for the *brāhmaṇa* householder who maintains the ever-burning sacred Fire in his house.

He who gifts away, to a *brāhmaṇa*, along with a plough, two bulls of auspicious features which draw heavy loads, after decorating them (with garlands etc.) according to his mite, will become one freed from all sins and provided with all desired objects; (after death) he will reside in the heavens for as many years as there are hairs (on the body of the two bulls). 70-71

He who gifts away to a *brāhmaṇa* a milch cow, putting ornaments and clothes on it, and tying (round its neck) bronze (bells), will enjoy in the heavens (after death). 72

One who endows on a *brāhmaṇa*, wellversed in the Vedic lore fertile land covered with crops and a cow with a calf half through its delivery will (after death) enjoy in the heavens; he will enjoy in the heavens for as many years as there are plants (in the field) and hairs all over (the body of) the cow. 73-74

He who gifts away a healthy docile milch cow with calf, fitted with silver hoof-shoes and golden horn-caps, and with clothes put on (its back), will (after death) go to the heavens and remain with God Brahmā for as many years as there are hairs on (the bodies of) the cow and the calf. 75-76

One who gives, in accordance with the prescribed rites, a bull, will get ten times the benefits accruing out of giving a healthy cow. 77

First, gold is the offspring of Fire; (secondly), earth is the offspring of God Viṣṇu; and, thirdly, cows are the offspring of the Sun. Therefore, one who has gifted gold, land and cows, would have gifted the three worlds. 78

The fruits of giving all other gifts will follow a person up to his next birth. But the fruits of (gifting) gold, land and an eight-year-old maiden will follow him through seven births. 79

One who gives food will always be contented and calm. One who gives water will always be happy. 80

Since it was from food that the Lord created men after each dissolution (of the worlds), there is no other gift greater than food. 81

Giving food is considered as the greatest of all gifts, since food is the primary subsistence for all creatures. Indeed, (all) creatures are born from food and live by food. 82

By gifting to a *brāhmaṇa* of accomplishments, in that order, mud, cow-dung, *darbha* grass and sacred thread, one is born in a noble family. 83

By gifting things which keep the mouth fragrant, and also tooth-sticks, one becomes fragrant in the body and one of unaffected speech. 84

By giving water to a *brāhmaṇa* to wash his feet, anus and genitals, one will cultivate clear thinking. 85

He who gives to patients medicine, suitable food, oil for bath, and shelter, he becomes freed from diseases. 86

By giving molasses, sugarcane juice, salt, eatables and sweet-scented drinks, one becomes extremely happy. 87

Above have been expatiated the results accruing from different types of gifts. But by the gift of knowledge a wise man enjoys in the world of Lord Brahmā (the Creator). 88

Brāhmaṇas by giving gifts of food to one another, adoring one another and mutually giving and taking from one another, save others and save themselves. 89

The above gifts and others as well have to be given especially to the poor, the blind and the distressed, by intelligent people who seek their own well-being. 90

A person who arranges for the shaving of the heads of and paring of the nails of Vedic students and mendicants will be born possessed of bright eyes. 91

One who places lamps in temples, in the houses of *brāhmaṇas* and at road crossings will always be intelligent, learned and possessed of bright eyes. 92

A person who gives sesame, according to his mite, for daily, occasional and motivated (religious) rites will be born possessed of children, cattle and wealth. 93

For one who gives, when solicited by *brāhmaṇas*, even grass and faggots that gift will be equal to that of a cow. 94

Do not doubt (the effects of) penance, do not speak falsehood at a sacrifice, do not scandalise *brāhmaṇas* and do not publicise what has been given as gifts. For, sacrifice decays by false speech, penance decays by doubts, longevity by scandalising *brāhmaṇas* and gifts by publicising. 95-96

7. Duties of the four stages of life

The wise man should eschew the following four things during *sandhyā*-s, (i.e., sunrise, midday and sunset): Eating, cohabiting, sleeping and Vedic study. For, from such eating develops disease, from cohabitation is born a demoniac offspring, from sleep arises poverty and from Vedic study depletion of longevity. 97-98

If one does not approach his wife in *ṛtu*[26], during that month his parents lie in her blood. 99

In spite of one's performing even culpable deeds for maintaining his wife, if only he approaches her during her *ṛtu* period (his sins would be condoned and) he will attain to a high position. 100

8. The Recluse[27]

Residing in his own house, one, when his skin gets wrinkled and hair grows grey, at the close of his second stage of life (as a householder), should resort to the third stage of life. 101

Then the wise man should resort to the forest with his wife or alone, taking with him his *Agnihotra* Fire, for he should not abandon (in the third stage of life) offerings into the Sacred Fire. 102

(In that stage too) he should, according to the prescribed rules, offer into the Sacred Fire cakes made of forest grain fit for sacrifice. He can beg his food, and also subsist on leaves, roots and fruits. 103

He shall carry on his Vedic studies, be engaged daily in *Agnihotra* and also perform, once in a fortnight, the *Pārvāyaṇīya-iṣṭi*[28]. 104

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26. *Ṛtu*, "season", in the case of women, is the period of a fortnight after their menses, during which procreation is possible.
27. The *Vānaprastha* ("Recluse in the forest") is the third stage in the life of the *brāhmaṇa*, when, at an advanced age, he retires to the forest to lead a life of seclusion, study and meditation.
28. While the *Agnihotra* oblations have to be offered in the Sacred Fire daily, the *Pārvāyaṇīya-iṣṭi* is an offering into the Fire to be made for the manes on the *parva*-days, i.e. new and full moon days.

9. The Mendicant

Having thus lived in the forest, knowing the rules in all matters and having conquered his anger and subdued his senses, the *brāhmaṇa* shall pass on to the fourth order of life, (viz. the *sannyāsa-āśrama*)[29]. 105

Transferring the Sacred Fire (symbolically) into himself, the *brāhmaṇa* shall turn a mendicant, still engaged daily in Vedic studies but having, as his goal, the knowledge of the Soul. 106

The sage, (now that he has become a sage), shall procure, by begging, eight, seven or five morsels of food, wash them with water (in order to strain away from it the sweet, salt or other tastes therein), and eat them all, having full control (over himself). 107

After eating, he should sit alone in the lonely forest, constantly meditating with his mind, word and deed. 108

He should neither look forward to death with expectation nor to continue his life. He should just wait for the time when his end would come. 109

After serving in all the stages of life, the *brāhmaṇa*, well versed in the Vedas and the Śāstras, having conquered anger and mastered the senses, will reach the regions of Brahmā (the Creator). 110

The rules asked for (by you, Oh sages!), relating to the several stages of life (of the *brāhmaṇa*) have thus been set out. Henceforth, I shall set out the auspicious rules relating to the atonement (of sins). 111

10. The Great Sinners

The brahmanicide, drunkard, thief and adulterer of the teacher's wife are (the four) Great Sinners; and the abettor (to these) is the fifth. 112

The Brahmanicide shall have to go to the forest, clad in bark garments, grow his beard and hold a flag (indicating his identification as a great sinner). Giving up all desires, he should live on wild fruits. 113

29. The *Sannyāsa* or "Mendicancy" is the fourth stage in the life of a *brāhmaṇa*, when he discards all worldly attachments and leads the life of a wandering mendicant.

If he cannot subsist on wild (fruits), he should go about the villages begging for food. Constricting his body and remaining restrained, he might beg of all the four castes. 114

Collecting his food by begging in this manner, he should again return to the forest. That sinner, the brahmanicide, perpetuator of the greatest sin, shall live in the forest always and without relaxation proclaiming his sin. He shall be absolved of his sin only if he performs atonement in this manner for twelve years. 115-116

Then, controlling his senses and devoted to the well-being of all creatures, as atonement to the sin of brahmanicide, he is freed from his sins. 117

Now, you deserve to listen to the absolvement of the drunkard. 118a

Liquor is to be known of three types, *viz.*, that distilled from molasses, from mauve flowers and from powdered rice. Even as one, none of these shall be drunk by noble *brāhmaṇas*. 118b-119a.

A drunkard should, (for atonement), drink boiled liquor; that itself is the atonement for that sin. Or, one of the three, cow's urine of the colour of fire, (a solution of) cowdung of the same colour, and clarified butter should be drunk. This is his expiatory penance. When this atonement has been done he is freed from the sin (of drinking). 119b-121a

Or, the drunkard might live in a forest giving up all desires. Or he might perform the penance of three *Cāndrāyaṇa*-s[30]. There is no doubt that the purification of a drunkard can be effected in this manner. If, however, he drinks (even) water kept in a liquor bowl, he should again undergo the purification (as above). 121b-123a

If one steals gold, he should confess it to the king. The king should then take a mace and strike him once. If the thief survives (the blow), he is (to be taken as) freed from (the sin of) stealing. 123b-124

30. *Cāndrāyaṇa* is an expiatory penance in which food taken is regulated by the waning and waxing of the Moon. In it, one who undergoes the penance is allowed fifteen morsels of food on the full moon day, to be reduced by one morsel per day during the dark fortnight till it is reduced to zero on the new moon day. It is now increased by one morsel per day during the bright fortnight, till it is again fifteen morsels on the next full moon day. This makes a single *Cāndrāyaṇa*.

Or, he should repair to the forest clad in bark garments and undergo the penance (prescribed) for the brahmanicide. Thus is purification effected in the matter of stealing, according to the words of (sage) Saṃvarta. 125

One who has taken to the bed of the teacher's wife should sleep on a heated iron cot. Or, he shall embrace the heated iron-cast of a female. 126

Or that (sinning) *brāhmaṇa* should undergo four or three *Cāndrāyaṇa*-s. When these atonements have been done he becomes freed from the sin. 127

If a person associates himself with any of the above (sinners in their Great sins), deluded by sinfulness, he too should, in order to purify himself from those (sins), undergo the respective atonements. 128

11. Murder of other castes

Having killed a *kṣatriya*, one is purified by the three *kṛcchra*-s[31]. These three *kṛcchra*-s one should perform according to rules and without slovenliness. 129

One who has killed a *vaiśya*, somehow deluded by greed, that *vaiśya*-killer has to perform *kṛcchra*[32] penances (for purification). 130

If a *brāhmaṇa* kills a *śūdra*, he should perform one *kṛcchra* following the rules therefore. Thus he gets purification according to the words of (sage) Saṃvarta. 131

12. Cow slaughter

I shall now describe the atonements for cow slaughter. 132

The cow slaughterer should perform the purification in the cowpen itself, in the presence of the cows and calves. He should, controlling his senses, lie there on the ground for half a month. 133

31. The "Three *kṛcchra*-s" are *Prājāpatya-kṛcchra*, *Ati-kṛcchra* and *Kṛcchrātikṛcchra*, each of which is prescribed separately for the expiation of certain sins.
32. The mere mention of "*kṛcchra*" generally refers only to the first kṛcchra, the *Prājāpatya-kṛcchra*. In *Ati-kṛcchra*, which lasts twelve days, only one morsel of food is allowed for three days, to be taken in the morning; for the next three days, one morsel of food is to be taken in the evening; for the next three days, one morsel if obtained unsolicited; and for the last three days complete fasting.

Shorn of nails and hair, he should bathe daily three times and should subsist on sour gruel, boiled barley and begged food with milk and curd, eaten only once a day. 134

These, the sinning *brāhamaṇa* shall eat in (the above) order. This would be the absolution of the sin. He should also recite the purifying *Gāyatrī* as (many times as) possible. 135

When the half month is over, the (sinning) *brāhmaṇa* should feed *brāhmaṇa*-s. When the *brāhmaṇa*-s have eaten, that intelligent person should give a cow as gift. 136

If several (cows) had been killed, by being shut up, being bound together or by wrong medication and poor attendance, he should undergo double the atonement. 137

If, for some reason, a single cow happens to be killed by many persons, each of them shall separately undergo a quarter of the atonement. 138

If by tying up a cow for medication or in extracting a dead foetus the death (of the cow) occurs, in that case, one is not stained by sin. 139

One should give medicine and oily food to cows and *brāhmaṇa*-s. If any mishap occurs while the above is being given, there will be only merit, no sin. 140

(When the death of a cow occurs) by being shut up, a quarter of the atonement should be undergone, when being tied up, two quarters, and when being controlled, three quarters. 141

If (a cow is) killed by stones, sticks and rods or by weapons, the person should undergo the entire atonement for three days. 142

13. Slaughter of animals

Having killed an elephant, horse, buffalo, camel or monkey, in their death a *brāhmaṇa* should take no food during seven nights (for his purification). 143

A tiger, dog, donkey, lion, deer, pig having killed those out of delusion, one gets absolved by (fasting for) three nights. 144

Having killed all species of wild creatures (other than the above), one should, (for absolution), fast for a day and night, chanting (Vedic hymns) on the God of Fire (Jātavedas). 145

14. Slaughter of birds

Having killed a swan, crow, crane, peacock, duck, water-cock (*sārasa*), wild crow (*cāṣa*) and sparrow (*bhāsa*), one should spend three days (fasting, for absolvement). 146

Ruddy goose, heron, myna, parrot, tittiri bird, falcon, vulture, owl, pigeon, and also *ṭiṭṭibha*, water fowl, cuckoo, hen, in the killing of these, a person shall spend a night without food. 147-148

In the case of all these, swan etc., one should also keep awake, reciting (Vedic hymns) on the God of Fire (Jātavedas). 149

15. Slaughter of lesser evolved creatures

For killing a frog, snake, cat and rat, one should keep awake for three nights or feed *brāhmaṇa*-s (for absolution). 150

For killing boneless creatures, a brāhmaṇa gets absolvement by a *prāṇāyāma*[33]. For killing creatures having bones, the intelligent one shall give (some gifts for absolution). 151

16. Sin of adultery

If a *brāhmaṇa* resorts to a *caṇḍāla* woman[34], deluded by carnal desire, he would be purified by the observance of the three *kṛcchras* beginning with *Prājāpatya*. 152

Having gone to an unchaste woman, either out of carnal desire or otherwise, the observance of a *kṛcchra* and a *Cāndrāyaṇa* would be the best way of atonement. 153

33. The *Prāṇāyāma* is a breathing ritual in which breath is inhaled, retained and exhaled for stipulated periods of time. This, done with concentration and mental recitation of the full-fledged *Gāyatrī* three times, makes one *prāṇāyāma*.
34. A *caṇḍāla* is a degraded caste, being the offspring of a *śūdra* father and a *brāhmaṇa* mother.

An actress, washerwoman, bamboo-artisan and cobbler woman having gone to these, out of delusion, a *brāhmaṇa* should undergo the *Cāndrāyaṇa* penance. 154

If (a *brāhmaṇa*) resorts to a *kṣatriya* woman or a *vaiśya* woman, being deluded by carnal desire, for that the *kṛcchra* called *Sāntapana*[35] is the purifier. 155

A *brāhmaṇa* who has resorted to a *śūdra* woman for a month or half a month is purified by his subsisting on cow's urine (for drink) and barley gruel (for food) for half a month. 156

A *brāhmaṇa* resorting to a non-relative *brāhmaṇa* woman is purified by the observance of one *Prājāpatya* penance. For resorting to a related *brāhmaṇa* woman (then also) he has to observe one *Prājāpatya* penance (for purification). 157

A *kṣatriya* resorting to a *kṣatriya* woman should also observe the abovesaid atonement. A man resorting to a cow should perform the *Cāndrāyaṇa* atonement. 158

The aunt, mother-in-law, daughter of an uncle--resorting to these women out of delusion, one is purified by the (expiatory penance) *Parāka*[36]. 159

In resorting to the teacher's daughter, the father's sister or the latter's daughter, one should observe the *Cāndrāyaṇa* penance (for absolvement). 160

In resorting to the wife of one's father's brother and one's own brother's wife, one should observe what is prescribed for resorting to one's teacher's wife; there is no other way out. 161

35. *Sāntapana* is an expiatory penance in which the sinner is to subsist for six days, respectively, on cow's urine, cowdung, milk, curd, ghee and water in which *kuśa* grass is kept, and to fast on the seventh day.
36. *Parāka* is an expiatory penance when for twelve days the observer has to fast, with a controlled mind and non-agitated heart.

That wilest man who resorts to one's father's wives other than one's own mother, mother's sister, one's confident and sisters born through step-mother -- for resorting to these women, he should observe the expiatory penance called *Tapta-kṛcchra*[37]. For resorting to a virgin too the same penance should be observed. 162-163

For resorting to the cow and the courtesan, *Prājāpatya* is prescribed (as the atonement). So also for resorting to the friend's wife, mother-in-law and the nephew's wife. 164

That wilest wretch who resorts to one's own mother or sister, he can have no reprieve. So also in the case of one's own daughter. 165

That *brāhmaṇa* who resorts to a woman who is undergoing some religious observance or a cow should observe the *Prākṛta-kṛcchra*[38] and also gift away a milch cow. 166

He who resorts to a woman in menses or pregnant or a downcaste, towards his atonement *atikṛcchra* has been prescribed. 167

A *brāhmaṇa* resorting to the daughter of a *vaiśya* should observe one *kṛcchra*. Thus has been proclaimed the purification as per the words of (sage) Saṃvarta. 168

If, somehow, a *kṣatriya* or a *vaiśya* resorts to a *brāhmaṇa* woman, he would be purified by subsisting on cow's urine and barley gruel for a month. 169

If a *śūdra* resorts to a *brāhmaṇa* woman, somehow out of passion, he would be purified by subsisting on cow's urine and barley gruel for a month. 170

When there had been any connection between a *brāhmaṇa* woman and a *śūdra*, undergoing of *kṛcchra* and *cāndrāyaṇa* have been prescribed as the best purification for her. 171

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37. *Tapta-kṛcchra* is an expiatory penance in which one has to sustain himself on hot water, milk and ghee for three days each, and then inhaling hot air only for the next three days, taking a bath daily.
38. *Prākṛta-kṛcchra* is an intense and gross observance of the *kṛcchra*.

High caste women, by resorting to the *caṇḍāla*[39], *pukkasa*[40], *śvapāka*[41] or other degraded (castes) shall observe the *Cāndrāyaṇa* penance for purification. 172

17. Minor Sins

Henceforward you shall listen to the expiation of (other) sinners. 173a

An evil-minded person, after having taken to mendicancy, resorts to a woman for a child, shall perform *kṛcchra* and continue to do so for six months. 173b-174a

Men whose (skin) has turned black or variegated hue due to their having taken poison (for committing suicide etc.) instruct them also as above. 174b

In the case of the fall of women who act as above and those who resort to detestable men also, the above mode of expiation has been prescribed. 175

At the demise of men, holy persons, cows and *brāhmaṇa*-s or at a suicide, no tears should be shed by those who are interested in their own well-being. 176-177a

One who carries or burns the dead body of any one of the above-said persons should, after offering libations of water (to them), observe the *Cāndrāyaṇa*. 177b-178a

In the case of touching the dead body of those mentioned above or if tears have been shed, the former is remedied by a *kṛcchra* and the latter by a day's fast. 178b-179a

For great sinners and for those who commit suicide, the (libations of) water or rice balls offered or the benefit of death anniversary ceremonies performed will not reach them; all those things will be consumed by demons. 179b-180

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39. *Caṇḍāla* is a degraded caste having a *śūdra* father and a *brāhmaṇa* mother.
40. *Pukkasa* is a degraded mixed caste, being the offspring of a *niṣāda* (hunter) father and a *śūdra* mother.
41. *Śvapāka* (lit. "one who cooks and eats dog's flesh") is a degraded caste, being the offspring of a *kṣatriya* father and low-caste woman of the *Ugra* caste.

For those *brāhmaṇa*-s who have been slain by *caṇḍāla*-s, tusked animals or snakes, death anniversaries should not be performed, for these (persons) have been struck by *brahma-daṇḍa*[42]. 181

If a *brāhmaṇa* after passing urine or excreta, or has eaten while some food is still remaining (in the plate, i.e., who is in the middle of his meal), is touched by a dog etc., he should recite thousand times the (*mantra* of the) Goddess (of *Gāyatrī*) after taking a bath. 182

(To purify oneself) after having touched a *caṇḍāla*, a dead body, a low caste, a woman after child-birth or in menses, one should take a bath with clothes on. 183

If a *brāhmaṇa* touches some object which had been touched by somebody who is polluted, a bath is prescribed (for him). It is also prescribed that *ācamana* has to be done afterwards and that the objects have to be sprinkled (with water). 184

If a noble *brāhmaṇa* is touched by *caṇḍālas* and the like (while he is eating) and with part of the food to be still eaten, he will be purified by subsisting on cow's urine and barley gruel for three days. 185

A woman in menses if touched by a dog or by another woman in menses shall fast for the rest of the day and shall be purified by drinking ghee after her bath (at the end of the menstrual period). 186

If (a *brāhmaṇa*) drinks water from a well but kept in a *caṇḍāla*'s vessel, he shall be purified by subsisting on cow's urine and barley gruel for three days. 187

Having drunk water unknowingly from sacred water spots, tanks or rivers occupied by degraded castes, (a *brāhmaṇa*) is purified by (drinking) *pañcagavya*. 188

A *brāhmaṇa* who has drunk water from a liquor bowl or public distribution centers or through a tube, should fast for a day and night and drink *pañcagavya* (for purification). 189

Brāhmaṇa-s having drunk water from a well which has been defiled by excreta and urine will get purified after three days. For drinking such water kept in a pot, expiation by *Sāntapana* is prescribed. 190

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42. *Brahmadaṇḍa* is the punishment dealt by a *brāhmaṇa* on somebody by means of a curse.

Here is the method of purification for polluted tanks, wells and ponds: Removal there from of a hundred potfuls of water and throwing into it *pañcagavya*. 191

(Of one) having drunk the milk of a woman, goat or pregnant cow, or having eaten worms in excreta, his purification can be effected by (fasting) for three days. 192

Having drunk urine or eaten excreta, the *Prājāpatya* penance should be performed (for purification). Having eaten the leavings of a dog, crow and cow, a *brāhmana* should (fast) for three days. 193

In the case of eating the leavings of a cat and a rat, a *brāhmaṇa* shall drink *pañcagavya*. Having eaten the leavings of a *śūdra*, (he is purified) by (fasting for) three days. 194

A *brāhmaṇa* having eaten onion, garlic, village fowl, mushroom and village pig should observe the *Sāntapana* penance. 195

Having consumed the urine or excreta of a dog, cat, donkey, camel, monkey, fox and crow, one should observe the *Cāndrāyaṇa* penance. 196

A *brāhmaṇa* having eaten stale rice sullied by hair and insects, or that which has been (partly) eaten by degraded people, should drink *pañca-gavya*. 197

Having eaten in the plate of a low caste man or that of a woman who has delivered, one is purified by subsisting on cow's urine and barley gruel for half a month. 198

The flesh of a cow and man or what has been taken from the grip of a dog - all these are uneatable. Having eaten one or the other of these, one should observe the *Cāndrāyaṇa* penance. 199

Having mixed with a *caṇḍāla*, *śvapāka* or a *pukkasa*, a *brāhmaṇa* gets purified in half a month by subsisting on cow's urine and barley gruel. 200

Having associated oneself for a month or half a month with an outcaste, one is purified in half a month by subsisting oneself on cow's urine and barley gruel. 201

If a *brāhmaṇa* takes money from or eats at the hands of an outcaste, he should discard that connection and observe the *Ati-kṛcchra* penance. 202

Whenever a *brāhmaṇa* feels that he has been contaminated, then he should offer, daily, sesame in the Sacred Fire and recite *Gāyatrī*. 203

Thus have been stated by me the auspicious rules about the expiation (of sins). For sins that have not been specified, the expiations have not been stated[43]. 204

18. Greatness of Gifts

There is no doubt that the noble *brāhmaṇa* will be freed from sins by means of gifts, offerings in the sacred Fire, recitation (of *Gāyatrī*) and daily practice of *prāṇāyāma*. 205

Gifts of gold, cows and also of land destroy quickly the sins (committed not only during the present birth, but also those) committed during the earlier births. 206

He who gifts a *Tila-dhenu*[44] to a *brāhmaṇa* who has controlled (his senses), would, no doubt, be freed from sins like brahmanicide. 207

When the month of Māgha (Feb.-March) has arrived, if one keeps awake on the full moon day and also offers sesame to the *brāhmaṇa*-s he is freed from all sins. 208

A person who fasts on the full moon day in the month of Kārttika (Nov.-Dec.) and gives away gold, clothes and food crosses all the sins (committed by him). 209

43. In unspecified cases, Manu says (11.209) that the type and quantum of the penance for atonement have to be determined on the spot, taking into consideration the capacity of the sinner and the gravity of the offence.

44. *Tila-dhenu* is a miniature replica of the cow made of grains of sesame, prepared for gifting it away.

On the solsticial and equinoctial days, as also on the days of *Vyatīpāta*[45] and *Dinakṣaya*[46] and the eclipses of the Sun and the Moon, anything that is gifted away becomes everlastingly given. 210

The new moon day, the twelfth lunar day (in a fortnight) and the day when the Sun enters (a new sign of the zodiac, i.e., the first day of each solar month), these are exalted days; so also is Sunday. 211

(Religious) bath, recitation (of hymns), offerings in the sacred Fire, feeding of *brāhmaṇa*-s, fasting and gifts made on these days, each of these purifies a person. 212

An intelligent person shall give a gift after having taken a bath, (and having thus attained) physical cleanliness, clad in washed clothes, having a pure heart, controlling the senses and having a saintly attitude. 213

19. The Greatness of the Gāyatrī-mantra

With the seven *Vyāhṛti*-s prefixed, the *Gāyatrīmantra* should be recited and offerings, a thousand in number, should be made into the Sacred Fire by *brāhmaṇa*-s with their senses controlled towards purification from the minor sins. 214

A *brāhmaṇa* associated with a major sin should make a lakh of offerings (as above) sanctified by the *Gāyatrī*; he would then be freed from all sins. 215

He should also practise the recitation of the *Gāyatrī*, the mother of all Vedic (*mantras*), after having gone to a forest and sitting on a river bank, towards getting freed from all sins. 216

The *brāhmaṇa* should (first) take a bath, then perform *ācamana* as prescribed and then do the *prāṇāyāma*. Purifying (himself) by three *prāṇāyāma*-s, he should recite the *Gāyatrī*. 217

45. *Vyatīpāta*, called also *Mahāpāta*, is an astronomical phenomenon and is of two kinds, one called by the term *Vyatīpāta* itself and the other *Vaidhṛti*. The first occurs when the Sun and the Moon have the same declination when one is moving south and the other north. In *Vaidhṛti*, they should have the same declinations, when both are moving either south or north. Both these are inauspicious times for any formal activity but are highly beneficial for making gifts.

46. *Dina-kṣaya* ("day-loss"). Since the lunar day (*tithi*) is shorter in duration than the solar day, at times, it might happen that a lunar day commences just after sunrise and ends before sunset. In such cases the former lunar day, i.e., the one that ended just after sunrise is not counted in the enumeration of the *tithis*-s of the month. It is called also as *Avamadina* or *Tithi-kṣaya*.

Clad in dry clothes, (sitting) on hard ground in a clean place, calm, wearing the *pavitra*[47] (round the ring finger), he should, after doing *ācamana*, recite the *Gāyatrī*. 218

All the sins of this world and the next could be wiped off completely by one who recites the *Gāyatrī* continuously for five nights. 219

Superior to the *Gāyatrī* there is nothing in the matter of washing away sinful actions. One should prefix with the *praṇava* (i.e. the syllable OM) the *Gāyatrī-mantra* which has been prefixed by the *Mahā-vyāhṛti*-s[48] (during its recitation). 220

A Vedic student, fasting and wishing well to all creatures, is freed from all sins by reciting the *Gāyatrī* a lakh of times. 221

Having officiated (at a sacrifice) for one who should not be officiated for and having eaten censured food, one gets purified by reciting *Gāyatrī* a thousand and eight times. 222

A noble *brāhmaṇa* who recites the *Gāyatrī* every day is freed from sin in a month, just as a serpent from the slough. 223

A *brāhmaṇa*, by reciting *Gāyatrī* regularly, will reach the most exalted position, becoming like air, assuming an astral body. 224

The *brāhmaṇa* should drink through his mind (i.e., meditate upon), three times (daily) the *Gāyatrī* prefixed by the *praṇava* (i.e., OM) and the seven *vyāhṛti*-s and (suffixed) with the *Gāyatrī-śiras*[49]. 225

Prāṇāyāma is prescribed to be performed by controlling one's breath. One should, (sitting) composedly, perform three *prāṇāyāma*-s every day. 226

Sins committed by the mind, words and the body, these are destroyed by the prowess of *prāṇāyāma*. 227

One who studies the *Ṛgveda*, the *Yajurveda* and the *Sāmaveda*, (the last) with the *Rahasya* sections, is absolved of all sins. 228

47. *Pavitra* is a ring, generally made of *darbha*-grass, worn round the ring finger, for bodily purification, during rituals.
48. *Mahā-vyāhṛti*-s. The first three of the seven *vyāhṛti*-s, viz. *bhūḥ*, *bhuvaḥ* and *svaḥ*, and called so on account of their importance.
49. *Gāyatrī-śiras*, (lit. "Gāyatri's head"), being the expressions *āpo jyotī raso 'mṛtam brahma bhūr bhuvaḥ svar Oṃ*, uttered in continuation of the *Gāyatrī*.

By reciting the *Pavamāna* hymns[50], the hymns of sage Kutsa[51], *Puruṣasūkta*[52], the *Pitrya* hymns[53], and the hymns of sage Madhucchandas[54], one is freed from sins. 229

By reciting the *Maṇḍala Brāhmaṇa*, the *Rudra-sūkta*[55], the long stories narrated by sage Śuka[56], the hymns of sage Vāmadeva[57], and the *Bṛhatsāma*[58], one is freed from all sins. 230

The *Cāndrāyaṇa* is the most potent purificatory penance of all sins. By observing it one attains perfect purification and position. 231

20. Conclusion

This auspicious code on religious life has been enunciated by sage Saṃvarta. Learning this, *brāhmaṇa*-s will attain to the abode of god Brahmā. 232

Thus ends the Institutes of Saṃvarta.

50. The *Pavamāna* hymns refer to the *Pavamāna* Soma hymns collected in the Ninth *maṇḍala* of the *Ṛgveda* and the hymns contained in the *Pavamāna* section of the *Sāmaveda*, *Pūrvārcika* sn., ch. V.
51. Sage Kutsa is the author of several Vedic hymns collected in the *Ṛgveda*, I.94-98, 101-04, 106-15.
52. *Puruṣasūkta* is the wellknown hymn of the *Ṛgveda*, X.90, extolling the primordial Man.
53. The several *Pitrya* hymns attributed to Yama occur in the *Ṛgveda*, *maṇḍala* X.
54. The hymn of Madhucchandas occurs in the *Ṛgveda* I.1-10; IX.230.1
55. The *Rudra-sūkta* is the long and evocatory hymn on God Rudra occupying the whole of ch. 16 of the *Śukla-Yajurveda*.
56. The work referred to is the *Bhāgavata-Purāṇa*, narrated originally by sage Śuka to king Janamejaya.
57. The hymns of Vāmadeva occupy the greater part of *Ṛgveda*, *maṇḍala* IV.
58. The *Bṛhatsāma* forms ch. III of the *Pūrvārcika* sn. of *Sāmaveda*.

SAṂVARTA-DHARMAŚĀSTRA

INTRODUCTION

1. Introductory

The *Saṃvarta-Dharmaśāstra*, being the second work included in this volume, closely follows the *Saṃvarta-Smṛti* in the matter of depicting the different aspects of the religious rules and regulations of Hindu life. Apart from the sequence of the treatment of the subject, many of the verses in the two works are identical. While the *Smṛti* is in 233 verses, the *Dharmaśāstra* is in 318 verses adding passages in different contexts. Again, while the verses in the *Smṛti* are set out in continuum, the *Dharmaśāstra* divides them into six chapters. Therein, Chapter I of the *Dharmaśāstra* on the Vedic student (*Brahmacārin*), in 38 verses, corresponds to verses 1-33 of the *Smṛti*, Chapter II of the *Dharmaśāstra*, in 55 verses, on the Householder (*Gṛhastha*) corresponds to verses 34-100 of the *Smṛti*, Ch. IV of the *Dharmaśāstra* on the Recluse Forest-dweller (*Vānaprastha*), in 6 verses, accords with the smṛti verses 101 to 104, while Chapter V of the Dharmaśāstra in 15 verses on the Mendicant (*Sannyāsin*) corresponds to verses 105-111 of the *Smṛti*. The rest of the *Smṛti*, being verses 111 to 232, are devoted to the depiction of the subject of the Expiation of the sins (*Prāyaścitta*) (vv. 112-204), Gifts (*Dāna*) (vv. 205-13), and the benefits accruing from the recitation of the Vedic *mantra, Gāyatrī* (vv. 214-31). In the *Dharmaśāstra* however, two full chapters are set apart to deal with these subjects, being Ch. III, in 18 verses, on Gifts, and Ch. VI in 165 verses which expounds the Expiation of sins, much larger in number than in the *Smṛti*, and the benefits of uttering the *Gāyatrī mantra* alongside several other matters.

Chapter III in the *Dharmaśāstra* devoted to Gifts (*Dāna*) is particularly significant. It is asserted herein that, "Of all gifts, the gift of food is said to be the greatest, for it (food) forms the sustenance of all beings" (III.3). The benefits accruing from gifting a number of other articles also figure herein.

2. Relation between the *Smṛti* and *Dharmaśāstra* Texts

The considerable similarity between the two texts has been pointed out above. Thus, the context of sage *Saṃvarta* delivering his discourse, the sequence of the discourse and the contents thereof, besides many of the verses are identical. The difference between the two occurs only in the matter of 86 additional verses in the *Dharmaśāstra*, which also arranges the subjectmatter into specific chapters. From all this it is obvious that the *Saṃvarta-dharmaśāstra* is a later redaction of the *Saṃvarta-smṛti*.

3. Manuscript Material

The edition of *Saṃvarta-dharmaśāstra* is based on three manuscripts, all independent of one another and documented in this edition under the sigla A1, A2 and B.

A1. Ms. No. R. 4722 (i) of the Government Oriental Manuscripts Library, Madras, a palm leaf manuscript, copied in Grantha script, 39 * 3 cm., with 8 to 9 lines a page and written about 60 letters per line. The codex contains several smṛti texts, the *Saṃvarta-dharmaśāstra* having been copied as the ninth, on 12 folios, numbered 42 to 53. The manuscript is old, brittle and damaged, with the corners frayed. It is not dated, but appears to be about 200 years old. The scribe is not named but is, obviously, a *Vaiṣṇava* scholar of Tamilnadu in south India, as is clear from the post-colophonic statement appearing at the end of the codex which reads: *Śrīmad Anantāya Śrīnivāsagurave namaḥ. Śrīmat Rāmānujāya namaḥ.*

A2. Ms. No. R. 2731 of the Government Oriental Manuscripts Library, Madras. It is a palm leaf manuscript written in Grantha script, 35 * 3.5 cm., 12 folios, with about 10 lines a page and written about 52 letters per line. The script is very readable, but scribal errors are frequent. The codex carries ten different texts on Hindu Law. The manuscript is slightly damaged and worm-eaten, the leaves being fragile and the corners frayed, implying constant use. It is not dated but seems to be at least one hundred

years old. The name of the scribe is not mentioned but it has obviously been copied by a Brahmin of the *Vaiṣṇava* community of Tamilnadu, in South India, as attested by the post-colophonic statement, *Śrīmate Rāmānujāya namaḥ*, paying obeisance to Rāmānuja, the promulagator of the *Viśiṣṭādvaita* philosophy.

B. Ms. No. R. 1157 (O) of the Governement Oriental Manuscripts Library, Madras. This is contained as sub-number "O" in an extensive palm-leaf codex written in Telugu script in 314 folios purchased by the Library in 1913-14 from Kasibhatta Subrahmanya Sastri of Venkanur, Krishna district, Andhra Pradesh. The manuscript is in fair condition and the writing is clear. The present work has been copied on folios 163a to 172b of the codex.

It deserves to be noted that the verses as contained in these three manuscripts are often corrupt and in those places effort had to be taken to trace parallel verses in other *smṛtis* and *dharmaśāstras* in verifying the corrupt readings and correcting them. Thanks are due to the authorities of the repositories of these manuscripts for the assistance rendered by them in making available these manuscripts for the preparation of the present edition. Thanks are due also to the editors of the earlier editions of the *Saṃvarta-smṛti* from which too the variant readings occurring in them have been duly noticed in the present edition as variants.

SANSKRIT TEXT

ATHA PRATHAMO 'DHYĀYAḤ

I. Brahmacāri-kathanam

[1. Ṛṣiṇāṃ nivedanam]

[1]Saṃvartam ekam āsīnam [2]ātmavidyāparāyaṇam /
ṛṣayas tu samāgamya papracchur dharmakāṅkṣiṇaḥ // 1 //

bhagavan śrotum icchāmo[1] śreyaskarmā[2] dvijottamāḥ /
yathāvad dharmam ācakṣva śubhāśubhavivecanam // 2 //

Vāmadevādyaḥ sarve tat pṛcchanti mahaujasam /
tān abravīn muniḥ sarvān prītātmā śrūyatām api[1] // 3 //

[2. Dharmadeśaḥ]

svabhāvād yatra vicaret kṛṣṇasāraḥ sadā mṛgaḥ /
dharmadeśaḥ sa vijñeyo dvijānāṃ dharmasādhanam[1] // 4 //

[3. Sandhyākarma]

upanītaḥ[1] sādā vipro guros tu hitam ācaret /
sraggandhamadhumāṃsāni brahmacārī vivarjayet // 5 //

sandhyāṃ prātaḥ sanakṣatrām upāsīta yathāvidhi[1] /
sādityāṃ paścimāṃ sandhyām ardhāstamitabhāskare[2] // 6 //

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1. 1. **B1**. *adds in the margin :* Śrīrāmaḥ I Saṃvartasmṛtiḥ.
   2. **B**. saṃvartaṃ sukha.
2. 1. **A1, B**. śrotumicchāmi.
   2. **B**. *broken away from here upto* 3a.
3. 1. **A1**. *adds* saṃvartaḥ.
4. 1. **B**. dharmasādhanaḥ.
5. 1. **B**. *broken away from here upto* 6b.
6. 1. **A2**. yathā vidhiḥ.
   2. **A2**. bhāskaram, **B**. bhāskarāṃ.

tiṣṭhet pūrvyāṃ[1] japaṃ kuryād brahmacārī samāhitaḥ /
āsīnaḥ paścimāṃ sandhyāṃ japaṃ kuryād atandritaḥ[2] // 7 //

pūrvottarābhimukhaṃ vāstv aparottaradiṅmukhaḥ /
sākṣasūtrāñjaliḥ sandhyādvayor uditadhiṣṇyayoḥ[1] // 8 //

[4. Vedādhyayanam]

agnikāryaṃ ca kurvīta medhāvī tadanantaram /
tato 'dhīyīta vedaṃ ca vīkṣamāṇo guror mukham // 9 //

upasaṅgrahaṇaṃ kuryād guroḥ pūrvaṃ tu pādayoḥ /
ṛcaṃ vā yadi vārdharcapādaṃ vā yadi vākṣaram /
sakāśād yasya gṛhṇāti niyataṃ tasya gauravam // 10 //

praṇavaṃ prāk prayuñjīta vyāhṛtīs tadanantaram /
sāvitrīṃ cānupūrvyeṇa tato vṛttāntam ārabhet // 11 //

na cādāveva kartavyaṃ kiñcana prākṛtaṃ vacaḥ /
bhāṣaṇe tu punaḥ kuryāt prāṇāyāmavicakṣaṇaḥ // 12 //

hastau tu saṃyatau[1] dhāryau[2] jānubhyām upari sthitau /
guror anukṛtiṃ kuryāt paṭhan nānyamatir bhavet // 13 //

[5. Aśana-Upavīta-Ācamanānām vidhiḥ]

sāyaṃ prātar dvijātīnām aśanaṃ śruticoditam /[1]
nāntarā bhojanaṃ kuryād agnihotrasamo vidhiḥ // 14 //

7. 1. **A2, B1.** tiṣṭhan pūrvāṃ.
2. **B.** *broken away from here upto* 8b.
8. 1. **A2.** sūryatārayoḥ.
13. 1. **B.** *commences again.*
2. **A.** kāryau, **B1.** kāryam.
14. 1. **B.** *adds:* prātaś ca bhikṣeta brahmacārī sadā vratī.

ācamyaiva tu bhuñjīta bhuktvā copaspṛśed apaḥ[1] /
anācānas tu[2] yo 'śnīyāt[3] prāyaścittī yato hi saḥ // 15 //

anācāntaḥ pibet toyam api vā bhakṣayed dvijaḥ /
gāyatryāṣṭasahasraṃ[1] tu japaṃ kṛtvā viśuddhyati // 16 //

akṛtvā pādayoḥ śaucaṃ[1] tiṣṭhan muktaśikho 'pi vā /
vinā yajñopavītena hy ācānto 'py[2] aśucir bhavet // 17 //

ācāmet brahmatīrthena[1] hy upavītī udaṅmukhaḥ /
upavītī dvijo nityaṃ prāṅmukho vāgyataḥ śuciḥ // 18 //

jalasthas tu tathācāmet jalācānto jale śuciḥ /
bahir antastha ācāmed evaṃ śuddhim avāpnuyāt // 19 //

hastāv āmaṇibandhāt tu pādau caivaṃ[1] viśodhayet /
aśabdābhir anuṣṇābhir gandhavarṇarasānvitaiḥ // 20 //

hṛtkaṇābhir aphenābhiḥ[1] tricatur vādbhir ācamet /
parimṛjya dvir āsyaṃ tu dvādaśāṅgāni cālabhet // 21 //

sodakenaiva hastena[1] svānyāsyādīni sapta ca /
nābhiṃ tatorumūrdhānaṃ netrabāhū tathaiva ca // 22 //

snātvā pītvā tathā bhuktvā kṣutvā suptvā dvijottamaḥ /
anena vidhinā samyag ācāntaḥ śucitām iyāt // 23 //

15. 1. **A.** spṛśed dvijaḥ.
2. **B.** anācamyaiva.
3. **B.** *breaks off after* śnī *in* yośnīyāt.
16. 1. **B.** *commences from* tryāṣṭasahasraṃ.
17. 1. **B.** pādaśaucaṃ tu.
2. **B.** *omits* py.
18. 1. **B.** *breaks off from here.*
20. 1. **A2.** caiva.
21. 1. **B.** *breaks off with* hṛ.
22. 1. **B1.** *commences after* hastena.

[6. Pāpakarmaṇāṃ prāyaścittāni]

śūdrahastena yo 'śnīyāt pānīyaṃ vā pibet kvacit /
ahorātropavāsena pañcagavyena śuddhyati // 24 //

śūdrāśucyaikahaste tu dattābhir na kadācana /
ārūḍhapāduko vāpi na śuddhyeta dvijottamaḥ // 25 //

upāsīta na cet sandhyām agnikāryaṃ na vā kṛtam /
gāyatryāṣṭasahasraṃ tu japaṃ kṛtvā viśuddhyati // 26 //

sūtakānnaṃ navaśrāddhaṃ māsikānnaṃ tathaiva ca /
brahmacārī tu yo 'śnīyān madhumāṃsaṃ kathañcana /
prājāpatyaṃ tu kṛtvāsau mauñjīhomena śuddhyati // 27 //

brahmacārī tu yo gacchet striyaṃ kāmaprapīḍitaḥ /
prājāpatyaṃ caret kṛcchram abdam ekaṃ susaṃyataḥ // 28 //

nirvapec ca puroḍāśaṃ brahmacārī tu parvaṇi /
mantraiś śākalahomīyair agnāv ājyaṃ ca homayet // 29 //

brahmacārī tu yaḥ skandet kāmataḥ śuklam ātmanaḥ /
avakīrṇavrataṃ kuryāt snātvā śuddhyed akāmataḥ // 30 //

pakvaṃ paryuṣitocchiṣṭaṃ bhuktvānnaṃ keśadūṣitam /
ahorātropavāsena pañcagavyena śuddhyati // 31 //

dravyāṇāṃ bhājane bhuktvā bhuktvā vā bhinnabhājane /
ahorātroṣito bhūtvā ghṛtaṃ prāśya viśuddhyati // 32 //

divā svapiti cet svastho brahmacārī kathañcana /
snātvā sūryaṃ samabhyarcya gāyatryāṣṭaśataṃ japet // 33 //

bhikṣāṭanam akṛtvā tu svastho hy ekānnam aśnute /
asnātvā caiva yo bhuṅkte gāyatryāṣṭaśataṃ japet // 34 //

savyahastena yo 'śnīyāt pānīyaṃ vā pibet kvacit /
ahorātroṣito bhūtvā pañcagavyena śuddhyati // 35 //

āpośanam akṛtvā tu yo bhuṅkte nāpadi dvijaḥ /
bhuñjāno vā ca yo brūyād gāyatryāṣṭaśataṃ japet // 36 //

grāsasya niyamo nāsti prathamāśramavāsinām[1] /
itareṣāṃ krameṇaiva dvātriṃśat ṣoḍaśāṣṭa vā // 37 //

eṣa dharmaḥ samākhyātaḥ prathamāśramavāsinām // 38 //

Iti Saṃvartadharmaśāstre
Brahmacārikathanaṃ nāma
Prathamo 'dhyāyaḥ //

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37. 1. **A2**. vāsinaḥ.

ATHA DVITĪYO 'DHYĀYAḤ

II. Gṛhastha-kathanam

[1. Vivāhaḥ]

ataḥ paraṃ samāvṛtto savarṇām udvahet striyam /
kule mahati sambhūtāṃ lakṣaṇaiś ca samanvitām /
brāhmeṇaiva vivāhena śīlarūpasamanvitām // 1 //

[2. Pañcamahāyajñāḥ]

pañcayajñavidhānaṃ ca kuryād aharahar dvijaḥ // 2 //

nohopāyo 'ntataḥ śaktaḥ śreyaskāmo dvijottamaḥ /
hāpanaṃ tasya kurvīta sadā maraṇajanmanoḥ // 3 //

[3. Āśaucam, maraṇajanmanoḥ]

vipro daśāham āsīta dānādhyayanavarjitaḥ /
kṣatriyo dvādaśāhena vaiśyaḥ pañcadaśena tu // 4 //

śūdraḥ śuddhyati māsena Saṃvartavacanaṃ tathā /
pretasya tu jalaṃ deyaṃ jagdhvā tadgotrajair bahiḥ // 5 //

prathame 'hni tṛtīye 'hni saptame navame tathā /
jñātibhiḥ saha bhoktavyam etat proktaṃ sudurlabham // 6 //

caturthe pañcame caiva daśame dvādaśe 'hani /
yad atra niyate jāte tan navaśrāddham ucyate // 7 //

caturthe sañcayanaṃ kāryaṃ sarvais tadgotrajais saha /
tataḥ sañcayanād ūrdhvam aṅgasparśo vidhīyate // 8 //

caturthe 'hani viprasya ṣaṣṭhe vai kṣatriyasya tu /
aṣṭame daśame caiva sparśaḥ syād vaiśyaśūdrayoḥ // 9 //

jātasyāpi vidhir dṛṣṭaḥ eṣa eva manīṣibhiḥ /
śuddhyeta daśarātreṇa vaiśvadevavivarjitāḥ // 10 //

jāte putre vidhisnānaṃ sacelaṃ tu vidhīyate /
mātā śuddhyed daśāhena snātasya sparśanaṃ pituḥ /
homas tatra tu kartavyaḥ śuṣkānnena phalena vā // 11 //

pañcayajñavidhānaṃ tu na kuryāt tad dvijanmanaḥ /
daśāhāt tu paraṃ samyag vipro 'dhīyīta dharmavit // 12 //

[4. Gṛhasthānāṃ Dānadharmāṇi]

dānaṃ ca vidhivat kuryād aśubhāntakaraṃ hi tat // 13 //

yad yad iṣṭatamaṃ loke yac ca syād dayitaṃ gṛhe /
tadguṇaṃ tatvate deyaṃ tadevākṣayam icchatā // 14 //

samudrajāni ratnāni naro vigatakalmaṣaḥ /
datvā viprāya mahate prāpnoti mahatīṃ śriyam // 15 //

gandham ābharaṇaṃ mālyaṃ yaḥ prayacchati dharmavit /
sa sugandhaḥ sadā hṛṣṭo satkule copajāyate // 16 //

śrotriyāya kulīnāya arthine ca viśeṣataḥ /
yad dānaṃ dīyate bhaktyā tad bhavet sumahatphalam // 17 //

āhūya śīlasampannaṃ śrutenābhijanena ca /
śuciṃ vipraṃ mahāprājñaḥ havyakavyena pūjayet // 18 //

nānāvidhāni dravyāṇi rasavantīpsitāni ca /
śreyaskāmena deyāni svargam akṣayyam icchatā // 19 //

vastradānāt suveṣaḥ syād raupyado rūpam uttamam /
hiraṇyado mahardhiṃ ca labhet tejaś ca mānavaḥ // 20 //

bhītābhayapradānena sarvān kāmān avāpnuyāt /
dīrgham āyuś ca labhate sukhī caiva sadā bhavet // 21 //

dhānyodakapradāyī ca sarpidaḥ sukham aśnute /
alaṅkṛtya tv alaṅkārair dātāpnoti mahāphalam // 22 //

auṣadhaṃ sneham āhāraṃ rogiṇe rogaśāntaye /
dadāno rogarahitaḥ sukhī dīrghāyur eva ca // 23 //

vividhāni ca dānāni datvā dravyapatir bhavet /
phalamūlāni viprāya śākāni vividhāni ca // 24 //

surabhīṇi ca puṣpāṇi datvā prājñas tu jāyate /
tāmbūlaṃ caiva yo dadyād brāhmaṇebhyo vicakṣaṇaḥ // 25 //

medhāvī subhagaḥ prājñaḥ darśanīyaś ca jāyate /
pādukopānahau chatraṃ śayanānyāsanāni ca // 26 //

vividhāni ca dānāni datvā dravyapatir bhavet /
bahuśaḥ śiśireṣv agniṃ bahukāṣṭhaṃ prayatnataḥ // 27 //

kāyāgnidīptiṃ prājñatvaṃ rūpasaubhāgyam āpnuyāt /
indhanāni ca yo dadyāt dvijebhyo śiśirāgame /
nityaṃ jayati saṅgrāme śriyā yuktas tu dīpyate // 28 //

[5. Kanyādānam]

alaṅkṛtya tu yaḥ kanyāṃ bhūṣaṇācchādanādibhiḥ /
dadyāt svargam avāpnoti pūjāṃ tūtsavādiṣu // 29 //

yāvan na lajjate kanyā yāvat krīḍati pāṃsunā /
yāvat tiṣṭhati gomārge tāvat kanyāṃ vivāhayet // 30 //

kanakāśvatilā nāgā rathadāsīmahīruhāḥ /
kanyāś ca kapilā caiva mahādānāni te daśa // 31 //

romakāle tu samprāpte somo bhuṅkte tu kanyakām /
rajo dṛṣṭvā tu gandharvā kucau dṛṣṭvā tu pāvakaḥ // 32 //

aṣṭavarṣā bhavet kanyā navavarṣā tu rohiṇī /
daśavarṣā bhaved gaurī ata ūrdhvaṃ rajasvalā // 33 //

prāpte tu dvādaśe varṣe yaḥ kanyāṃ na prayacchati /
māsi māsi rajas tasyāḥ pitā pibati śoṇitam // 34 //

mātā caiva pitā caiva jyeṣṭho bhrātā tathaiva ca /
trayas te narakaṃ yānti dṛṣṭvā kanyāṃ rajasvalām // 35 //

gaurīdo nāgapṛṣṭhaṃ tu vaikuṇṭhaṃ yāti rohiṇīm /
kanyāṃ dadad brahmalokaṃ rauravaṃ tu rajasvalām // 36 //

tasmād vivāhayet kanyāṃ yāvan nartumatī bhavet /
vivāhastv aṣṭavārṣāyā kanyāyās tu praśasyate / / 37 //

kanyāvikrayaṇe mūrkhā mahāpātakakārakāḥ /
patanti narake ghore dahaty ā saptamaṃ kulam // 38 //

krayakrītā tu yā kanyā na sā patny abhidhīyate /
na sā daivye ca pitrye ca dāsī sā dārasaṃjñitā // 39 //

yo 'sau vivāhayet kanyāṃ brāhmaṇo dhanamohitaḥ /
asambhāṣyaḥ sapatnye yaḥ sa vipro vṛṣalīpatiḥ // 40 //

vivāham atha nirvṛtya homakāla upasthite /
kanyā[m] ṛtuḥ samāgacchet kathaṃ kurvīta yājñikaḥ // 41 //

snāpayitvā tu tāṃ kanyām arcayitvā yathāvidhi /
yuñjānam āhutiṃ hutvā tataḥ karma prayojayet // 42 //

pariṇīya sagotrāṃ tu samānapravarāṃ tathā /
kṛtvā tasyāsakṛt sargam atikṛcchraṃ viśodhanam // 43 //

yatra yatra ca saṅkīrṇaṃ paśyed ātmānam ātmani /
tatra ājyatilair homo gāyatryā vācanaṃ tathā // 44 //

śāvāśauce samutpanne sūtakaṃ tu yadā bhavet /
śuddhyet [śāvena sūtreṇa[1]] na sūtraṃ[2] śavaśodhanī /
[iti] prājāpatyakāṇḍe paṭhitam // 45 //

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45. 1. **B**. *reads:* śavena-sūtrasya.
 2. **A**, **B**. sūtra.

tailam [āstaraṇm prājñaḥ] [1] pādābhyaṅgaṃ dadāti yaḥ /
prahṛṣṭaḥ sa naro loke sukhī caiva sadā bhavet // 46 //

anaḍvāhau[1] tu yo dadyād dvije sīreṇa saṃyutau[2] /
alaṅkṛtya yathāśakti dhūrvahau[3] śubhalakṣaṇau // 47 //

sarvapāpaviśuddhātmā sarvakāmasamanvitaḥ /
varṣāṇi tu bhavet svarge romasaṅkhyāpramāṇataḥ // 48 //

dhenuṃ yo dvijo dadyād alaṅkṛtya payasvinīm /
kāṃsyavastrādibhir yuktāṃ svargaloke mahīyate // 49 //

bhūmiṃ sasyavatīṃ śreṣṭhāṃ brāhmaṇā vedapāragāḥ /
gāṃ datvā tu prasūtāṃ ca svargaloke mahīyate // 50 //

yāvanti sasyakūlāni goromāṇi ca sarvaśaḥ /
naras tāvanti varṣāṇi svargaloke mahīyate // 51 //

yas tv ekapaṅktyāṃ viṣamaṃ dadāti
snehād bhayād vā yadi vārthahetoḥ /
krodhāc ca dṛṣṭā munibhiḥ pragītaṃ
[taṃ brahmahatyābhibhavet pumāṃsam[1]] // 52 //

sneheṣv adṛṣṭā munibhiḥ[1] durātmānam anātmavat /
pragīta[stāṃ] [2] brahmahatyā anayor vadanti // 53 //

paṅktibhedī pṛthakpākī nityāśī[1] yaś ca[2] nindakaḥ /
nindako brāhmaṇasyaiva ādeśī vedavikrayī //
ṣaṭ caite brahmahantāro gatis teṣāṃ na vidyate // 54 //

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46. 1. **A**, **B**. tailamālaṃ kṛtaprājñaṃ.
47. 1. **A**, **B**. anaḍvāham.
 2. **A**, **B**. dadyā yugadhīre pramaṇataḥ.
 3. **A**, **B**. pūrvāhau.
52. 1. **A**, **B**. tāṃ brahmahatyā tu bhavet pumān vā.
53. 1. **A**, **B**. *Add* krūraṃ.
 2. **A**, **B**. *Corrupt, verse incomplete.*
54. 1. **A**, **B**. *read* nityāhnī.
 2. **A**, **B**. yatra.

agner apatyaṃ prathamaṃ suvarṇaṃ bhūr vaiṣṇavī sūryasutāś ca gāvaḥ /
lokās trayas tena bhavanti dattā yaḥ kāñcanaṃ gāṃ ca mahīṃ ca
dadyāt // 55 //

Iti Saṃvartadharmaśāstre
Gṛhasthakathanaṃ nāma
Dvitīyo 'dhyāyaḥ //

ATHA TṚTĪYO 'DHYĀYAḤ

III. Dānakathanam*

[1. Vividhāni Dānāni teṣāṃ phalāni ca]

sarveṣām eva dānānām ekajanmānugaṃ[1] phalam /
jalastṛptam atulāṃ vitṛṣṇaḥ sarvavastuṣu // 1 //

annadas tu sukhī śrīmān sutṛptaḥ sarvavastuṣu /
hāṭaka-kṣiti-godānaṃ saptajanmānugaṃ phalam // 2 //

sarveṣām eva dānānāṃ annadānaṃ paraṃ smṛtam /
sarveṣām eva bhūtānāṃ yatas taj jīvanaṃ param // 3 //

yasmād annāt prajāḥ sarvāḥ [kalpe kalpe] 'sṛjat prabhuḥ /
tasmād annāt paraṃ dānaṃ na bhūto na bhaviṣyati // 4 //

annadānāt paraṃ dānaṃ vidyate naiva kiñcana /
annād bhūtāni jāyante jīvanti hi na saṃśayaḥ // 5 //

mṛttikāṃ gośakṛd darbhān upavītaṃ tathottaram /
datvā viprāya śiṣṭāya kule mahati jāyate // 6 //

mukhavāsaṃ tu yo dadyād dantadhāvanam eva ca /
śucis suvākpaṭuś caiva sukhī caiva sadā bhavet // 7 //

pādaśaucaṃ tathā snānaṃ śaucaṃ ca gudaliṅgayoḥ /
yaḥ prayacchati viprāya śuddhabuddhiḥ sadā bhavet // 8 //

auṣadhaṃ pathyam āhāraṃ snehābhyaṅgam pratiśrayam /
yaḥ prayacchati rogibhyaḥ sa bhaved vyādhivarjitaḥ // 9 //

guḍam ikṣurasaṃ caiva lavaṇaṃ vyañjanāni ca /
surabhīṇi ca pānāni datvātyantaṃ sukhī bhavet // 10 //

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0. 1. **A**, **B**. *read* vivāhakathanam *for* dānakathanam.
1. 1. **A**. janmāgataṃ.

dānaiś ca vividhaiś caiva puṇyam etad udāhṛtam /
vidyādānena sumatir brahmaloke mahīyate // 11 //

deyāny etāni dānāni hy anyāni ca viśeṣataḥ /
dīnārtakṛpaṇādibhyaḥ śreyaskāmena dhīmatā // 12 //

brahmacāriyatibhyaś ca vapanaṃ yas tu kārayet /
nakhakarmāṇi kurvāṇaś cakṣuṣmān jāyate naraḥ // 13 //

devāgāre dvijānāṃ vā dīpaṃ datvā catuṣpathe /
medhāvī jñānasampannaś cakṣuṣmān jāyate naraḥ // 14 //

nitye naimittike kāmye tilān datvā svaśaktitaḥ /
prajāvān paśumān nityaṃ dhanavān jāyate naraḥ // 15 //

yogyenaivārthito vipras tat tasmai pratipādayet /
tṛṇakāṣṭhasame 'pyarthe gopradānasamaṃ bhavet // 16 //

[2. Gṛhasthadharmāṇi]

ajñānāc ca pramādāc ca dahyate karma netarat /
kṛtvā karmāṇi gṛhyāṇi svabhāryāpoṣaṇaṃ param // 17 //

ṛtukālābhigāmī syāt prāpnoti paramāṃ gatim /
uṣitvaivaṃ gṛhe vipro dvitīyād āśramāt param // 18 //

Iti Saṃvartadharmaśāstre
Dānakathanaṃ nāma
Tṛtīyo 'dhyāyaḥ //

ATHA CATURTHO 'DHYĀYAḤ

IV. Vānaprastha-prakaraṇam

[1. Vānaprasthasya Dinacaryā]

palīpalitasaṃyuktas tṛtīyas tu samāvrajet /
gacched eva vanaṃ prājñaḥ sabhāryo 'py eka eva vā // 1 //

gṛhītvā agnihotraṃ ca homaṃ tatra na hāpayet /
kuryāc carupuroḍāśān vanyair medhyair yathāvidhi // 2 //

bhikṣāṃ ca bhikṣave dadyāt śākamūlaphalādibhiḥ /
vedavidyāvratānāṃ tu śrotriyān vedapāragān // 3 //

pūjayet havyakavyeṣu viparītāṃs tu varjayet /
gāyatrīsāram āpnoti paraṃ vipraḥ suyantritaḥ // 4 //

nāyantritaś caturvedī sarvāśī sarvavikrayī /
kuryād adhyayanaṃ nityam agnihotraparāyaṇaḥ // 5 //

iṣṭīn pārvāyaṇādīṃś ca prakuryāt pratiparvasu /
uṣitvaivaṃ vane samyag vitṛṣṇaḥ sarvavastuṣu // 6 //

Iti Saṃvartadharmaśāstre
Vānaprasthaprakaraṇaṃ nāma
Caturtho 'dhyāyaḥ //

ATHA PAÑCAMO 'DHYĀYAḤ

V. Sannyāsa-prakaraṇam

[1. Parivrājaka-caryā]

caturtham āśramaṃ gacched hutahomo jitendriyaḥ /
agniṃ vātmani saṃsthāpya dvijaḥ pravrajito bhavet // 1 //

vedābhyāsarato[1] nityam ātmavidyāparāyaṇaḥ /
aṣṭau bhikṣās samāhṛtya sa munis sapta pañca vā // 2 //

adbhiḥ prakṣālitaṃ sarvaṃ bhuñjīyāt susamāhitaḥ /
araṇye nirjane deśe punarāsīta bhuktavān // 3 //

ekākī cintayen nityaṃ manovākkāyakarmabhiḥ /
kṛtyaṃ ca nābhinandeta jīvitaṃ vā kathañcana /
kālam eva pratīkṣeta yāvad āyus samāpyate // 4 //

saṃsevya cāśramān sarvān jitakrodho jitendriyaḥ /
brahmalokam avāpnoti vedavidyārthavid dvijaḥ // 5 //

[2. Parivrājakabhedāḥ]

caturvidhā bhikṣukās tu kuṭīcaka-bahūdakau /
haṃsaḥ paramahaṃsaś ca yo yaḥ paścāt sa uttamaḥ // 6 //

yat toyayukto japati yaj juhoti yad arcati /
sarvaṃ kṣaranty adāntasya bhinnakumbhād ivodakam // 7 //

ajihmaḥ pāṇḍukaḥ paṅguḥ andho badhira eva ca /
mārgaś cet ucyate bhikṣuḥ ṣaḍbhir etair na saṃśayaḥ // 8 //

idaṃ mātram idaṃ ceti yo 'śnann api na sarjati /
idaṃ satyam idaṃ mithyā tam ajihmaṃ pracakṣate // 9 //

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2. 1. **A, B.** *read* yogābhyāsarato.

adya jātāṃ tathā nārīṃ tathā ṣoḍaśavarṣikām /
śatavarṣāṃ ca yo dadyān nirvikāraḥ sa paṇḍakaḥ // 10 //

bhikṣārtham aṭanaṃ yasya viṇmūtrakaraṇāya ca /
yojanān na paraṃ gacchet sarvadā paṅgur eva ca // 11 //

tiṣṭhato vrajato vāpi yasya cakṣur na pāragam /
caturbhujāt param[1] samyak parivrāṭ so 'ndha ucyate // 12 //

hitāhitaṃ manorāmaṃ vacaś śokāpahaṃ ca yat /
śrutvā yo na śṛṇotīva badhiraḥ samprakīrtitaḥ // 13 //

sānnidhye viṣayāṇāṃ yaḥ samarthe vikalendriyaḥ /
suptavad vartate nityaṃ sa bhikṣur mugdha ucyate // 14 //

tridaṇḍa ekadaṇḍaś ca sarve te dharmakāṅkṣiṇaḥ /
āśrameṣu ca sarveṣu uttamaḥ prāśniko vidhiḥ // 15 //

Iti Saṃvartadharmaśāstre
Sannyāsaprakaraṇaṃ nāma
Pañcamo 'dhyāyaḥ //

12. 1. **A**, **B**. *read* caturyugāt.

ATHA ṢAṢṬHO 'DHYĀYAḤ

VI. Prāyaścittaprakaraṇam

[1. Mahāpātakinaḥ]

ataḥ paraṃ pravakṣyāmi prāyaścittavidhiṃ śubham /
brahmaghnaś ca surāpaś ca steyī ca gurutalpagaḥ /
mahāpātakinaś caite tatsaṃyogī ca pañcamaḥ // 1 //

[2. Brahmaghnaḥ]

brahmaghnas tu vanaṃ gacchet valkavāsā jaṭī dhvajī /
vanyāny eva phalāny aśnan sarvakāmavivarjitaḥ // 2 //

bhikṣārthī vicared grāmaṃ vanyair yadi na jīvati /
cāturvarṇyaṃ cared bhaikṣaṃ khaṭvāṅgī saṃyataḥ pumān // 3 //

bhikṣāṃ tvaivaṃ samādāya vanaṃ gacchet tataḥ punaḥ /
vanavāsī sadādhyāyī yathākālam atandritaḥ // 4 //

khyāpayann eva tatpāpaṃ brahmaghnaḥ pāpakṛttamaḥ /
anena tu vidhānena dvādaśābdaṃ cared vratam // 5 //

sa niyamyendriyagrāmaṃ sarvabhūtahite rataḥ /
brahmahatyāpanodārthaṃ tato mucyeta kilibaṣāt // 6 //

[3. Surāpaḥ]

ataḥ paraṃ surāpasya niṣkṛtiṃ tattvataḥ śubham // 7 //

gauḍī mādhvī ca paiṣṭī ca vijñeyā trividhā surā /
yathaivaikā tathā sarvā na pātavyā dvijottamaiḥ // 8 //

surāpas tu surāṃ taptāṃ pibet tat pāpamokṣakaḥ /
gomūtram agnivarṇaṃ vā gomayaṃ vā tathāvidham /
ghṛtaṃ caiva sutaptaṃ vā kṣīraṃ vāpi tathāvidham // 9 //

saṃvatsaraṃ kaṇān aśnan sarvakāmavivarjitaḥ /
cāndrāyaṇāni vā trīṇi surāpo vratam ācaret // 10 //

mucyate sarvapāpānāṃ prāyaścittakṛte dvijaḥ /
madyabhāṇḍodakaṃ pītvā punaḥ saṃskāram arhati // 11 //

[4. Svarṇasteyī]

ataḥ paraṃ pravakṣyāmi svarṇasteyasya niṣkṛtim // 12 //

steyaṃ kṛtvā suvarṇasya rājñe śaṃseta mānavaḥ /
tato musalam ādāya stenaṃ hanyāt tato nṛpaḥ // 13 //

yadi jīvati sa stenas tataḥ pāpād vimucyate /
araṇye cīravāsā vā cared bramahaṇo vratam // 14 //

[5. Gurutalpagaḥ]

ataḥ paraṃ pravakṣyāmi gurutalpasya niṣkṛtim /
khyāpayan gurutalpaṃ tu tapte caivāyasi svapet // 15 //

samāliṅget striyaṃ vāpi dīptāṃ kṛṣṇāyasā kṛtām /
saṃvatsaraṃ kaṇān aśnan sarvakāmavivarjitaḥ //
cāndrāyaṇāni vā kuryāt catvāri trīṇi vā dvijaḥ // 16 //

sa niyamyendriyagrāmaṃ sarvabhūtahite rataḥ /
tato mucyeta pāpāt sa prāyaścittakṛte dvijaḥ // 17 //

[6. Pātakisaṃyogaḥ]

ataḥ paraṃ pravakṣyāmi tatsaṃyogasya niṣkṛtim // 18 //

mahāpātakibhir yukto brahmahantādibhir naraḥ /
tatsaṃsargaviśuddhyarthaṃ tasya tasya vrataṃ caret // 19 //

[7. Anyajātīnāṃ vadhaḥ]

kṣatriyasya vadhaṃ kṛtvā tribhiḥ kṛcchrair viśuddhyati /
kuryād devānupūrvyeṇa trīn kṛcchrān susamāhitaḥ // 20 //

vaiśyahatyāṃ tu samprāptaḥ kathañcit kāmamohitaḥ /
kṛcchrākṛcchrau tu kurvīta sa naro vaiśyaghātakaḥ /
kuryāc chūdravadhe vipraḥ taptakṛcchraṃ viśodhanam // 21 //

[8. Govadhaḥ]

goghnasyātha pravakṣyāmi niṣkṛtiṃ tattvataḥ śubhām // 22 //

goghnaḥ kurvīta saṃsthānaṃ goṣṭhe gokulasannidhau /
tatraiva kṣitiśāyī syān māsārdhaṃ sa yatendriyaḥ // 23 //

saktuyāvakabhaikṣāśī payo dadhighṛtaṃ śakṛt /
etāni kramato 'śnīyād dvijas tatpāpamokṣakaḥ // 24 //

śuddhyate so 'rdhamāsena nakharomavivarjitaḥ /
snānaṃ triṣavaṇaṃ cāsya gavām anugamaṃ tathā // 25 //

etat samāhitaḥ kuryāt sa naro vītamatsaraḥ /
sāvitrīṃ ca japen nityaṃ pavitrāṇi ca nityataḥ // 26 //

tataś cīrṇe vrataṃ kuryāt viprāṇāṃ bhojanaṃ param /
bhuktavatsu tu vipreṣu gāṃ dadyāc ca vicakṣaṇaḥ /
vṛṣabhaṃ tiladhenuṃ vā tato mucyeta kilbiṣāt // 27 //

vyāpannānāṃ bahūnāṃ ca bandhane rodhane 'pi vā /
dviguṇaṃ govrataṃ tasya prāyaścittaṃ viśuddhaye // 28 //

ekā ced bahubhiḥ kācid daivād vyāpāditā bhavet /
pādaṃ pādaṃ tu hatyāyāś careyus te pṛthak pṛthak // 29 //

yanmṛtānyā cikitsārthe mūḍhagarbhavimokṣaṇe /
yadi tatra vipattiḥ syāt prāyaścittaṃ na vidyate // 30 //

nivībandhanirodheṣu vyāghrasarpahateṣu ca /
agnividdhanipāteṣu prāyaścittaṃ na vidyate // 31 //

auṣadhaṃ sneham āhāraṃ dadyād gobrāhmaṇeṣu ca /
dīyamāne vipattiḥ [syāt] na sa pāpena lipyate // 32 //

prāyaścittasya pādaṃ tu tadrodhe vratam ācaret /
dvau pādau bandhane caiva pādonaṃ yojane tathā // 33 //

pāṣāṇair lakuṭair daṇḍais tathā śastrādibhir naraḥ /
nipātane caret sarvaṃ prāyaścittaṃ viśuddhaye // 34 //

[9. Mṛgavadhaḥ]

hastinaṃ turagaṃ hatvā mahiṣoṣṭraṃ kapiṃ tathā /
eṣu kurvīta sarveṣu saptarātram abhojanam // 35 //

vyāghraṃ śvānaṃ kharaṃ siṃhaṃ ruruṃ sūkaram eva ca /
etān hatvā dvijaḥ kuryād brāhmaṇānāṃ tu bhojanam // 36 //

sarvāsām eva jātīnāṃ mṛgāṇāṃ vanacāriṇām /
trirātropoṣitas tiṣṭhet japan vai jātavedasam // 37 //

[10. Pakṣiṇāṃ vadhaḥ]

sarvāṣām eva jātīnāṃ haṃsādīnāṃ viśeṣataḥ /
ahorātroṣitas tiṣṭhed japed vai jātavedasam // 38 //

haṃsaṃ bakaṃ balākaṃ ca barhikāraṇḍakān api /
sārasaṃ cāṣabhāṣau ca hatvā tridivasaṃ kṣipet // 39 //

cakravākaṃ tathā krauñcaṃ śārikāṃ śukatittirim /
śyenaṃ gṛdhram ulūkaṃ ca tathā pārāvatān api // 40 //

ṭiṭṭibhaṃ jālapādaṃ ca malguṃ kukkuṭam eva ca /
evaṃ pakṣiṣu sarveṣu dinam ekam abhojanam // 41 //

[11. Kṣudrajantūnāṃ vadhaḥ]

maṇḍūkanakulau hatvā sarpamārjāramūṣikān /
trirātropoṣitaṃ samyak śuddhyet brāhmaṇabhojanam // 42 //

anasthīn brāhmaṇo hatvā prāṇāyāmena śuddhyati /
asthimatāṃ vadhe vipraḥ kiñcid datvā vicakṣaṇaḥ // 43 //

[12. Caṇḍālyādigamane prāyaścitttam]

caṇḍālīṃ yo dvijo gacchet kathañcit kāmamohitaḥ /
tribhir varṣair viśuddhyeta prājāpatyānupūrvakaḥ // 44 //

pulkasīgamanaṃ kṛtvā kāmato 'kāmato 'pi vā /
kṛcchraṃ cāndrāyaṇaṃ caiva pāvanaṃ paramaṃ smṛtam // 45 //

naṭīṃ śailūṣikīṃ caiva rajakīṃ veṇujīvinīm /
kṣatriyām atha vaiśyāṃ vā gacched yaḥ kāmamohitaḥ // 46 //

tasya sāntapanaṃ kṛcchraṃ bhavet tatpāpanodanam /
śūdrīṃ tu brāhmaṇo gatvā māsaṃ māsārdham eva vā // 47 //

gomūtrayāvakāhāras tiṣṭhet tat pāpamokṣakaḥ /
viprām asvajanāṃ gatvā prājāpatyaṃ samācaret // 48 //

naro gogamanaṃ kṛtvā kṛcchraṃ cāndrāyaṇaṃ caret /
paśuveśyābhigamane prājāpatyaṃ samācaret // 49 //

guror duhitaraṃ gatvā svasāraṃ pitur eva ca /
tasyā duhitaraṃ gatvā carec cāndrāyaṇaṃ vratam // 50 //

mātulānīṃ sanābhiṃ ca snuṣāṃ mātus sanābhijām /
etā gatvā striyo mohāt parākeṇa viśuddhyati // 51 //

pitṛvyadāragamane bhrātṛbhāryāgame tathā /
gurutalpavrataṃ kuryān nānyā niṣkṛtir bhavet // 52 //

gurudārān samāruhya mātṛvarjaṃ narādhamaḥ /
bhaginīṃ mātulasutāṃ svasāraṃ vānyamātṛjām /
etās tisraḥ striyo gatvā taptakṛcchraṃ samācaret // 53 //

kumārīgamane caiva vratam etat samācaret /
mahiṣyuṣṭragame caiva prājāpatyaṃ samācaret // 54 //

sakhibhāryāṃ samāruhya śvaśrūṃ vā syālikāṃ tathā /
ahorātropavāsaṃ ca taptakṛcchradvayaṃ tathā // 55 //

mātaraṃ yo 'dhigacchet tu svasāraṃ puruṣādhamaḥ /
na tasya niṣkṛtir vidyāt svāṃ caiva tanayāṃ tathā // 56 //

niyamasthāṃ vratasthāṃ vā yo 'dhigacchet striyao dvijaḥ /
sakṛt prākṛtaṃ kṛcchraṃ dhenuṃ dadyāt payasvinīm // 57 //

rajasvalāṃ tu yo gacched garbhiṇīṃ ṣaṣṭhamāsikām /
tasya pāpaviśuddhyartham atikṛcchraṃ samācaret // 58 //

brāhmaṇīṃ brāhmaṇo gatvā kṛcchram ekaṃ samācaret /
evaṃ śuddhiḥ samākhyātā Saṃvartavacanaṃ tathā // 59 //

kathaṃcid brāhmaṇo gatvā kṣatriyāṃ vaiśyam eva vā /
gomūtrayāvakāhārāḥ ṣaṇmāsena viśuddhyati// 60 //

śūdras tu brāhmaṇīṃ gacchet kathañcit kāmamohitaḥ /
gomūtrayāvakāhāro māsārdhena viśuddhyati // 61 //

brāhmaṇyāṃ śūdrasamparke kathañcit samupāgate /
kṛcchraṃ cāndrāyaṇaṃ[1] kuryāt pāvanaṃ paramaṃ smṛtam // 62 //

[13. Agamyagamane strīṇāṃ prāyaścittāni]

caṇḍālaṃ pulkasaṃ mlecchaṃ śvapākaṃ patitaṃ tathā /
etān śreṣṭhastriyo gatvā kuryuś cāndrāyaṇatrayam // 63 //

rajakavyādhaśailūṣaveṇucarmopajīvinaḥ /
brāhmaṇy etān yadā gacchet kuryāc cāndrāyaṇatrayam /
agamyagamane strīṇāṃ vidhiḥ [syād upari sthitam] [1] // 64 //

[14. Upapātakāni]

sannyāsād vipramuktānāṃ niṣkṛtiṃ śrotum arhatha /
sannyasya durmatiḥ kaścit pratyāpattiṃ vrajed yadi // 65 //

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62. 1. A2. kṛcchracāndrāyaṇe
64. 1. A. syāt pariśodhane

sa kuryāt kṛcchram aśrāntaṃ ṣaṇmāsān pratyanantaram /
viṣāgniśyāmaśabalān teṣv apy evaṃ samādiśet // 66 //

[strīṇāṃ tu tathācaraṇe garhyābhigamaneṣu ca] [1] /
pataneṣv apy ayaṃ spaṣṭaḥ prāyaścittavidhiḥ smṛtaḥ /
nṛṇāṃ vipratipattau ca pāvanaṃ pretya ceha ca // 67 //

gobhir viprahatānāṃ ca tathā caivātmaghātinām /
nāśruprapatanaṃ kāryaṃ sadbhiḥ śreyānukāṅkṣibhiḥ // 68 //

eṣām anyatamaṃ pretaṃ yo daheta vaheta vā /
piṇḍodakakriyāṃ[1] kuryāc carec cāndrāyaṇavratam // 69 //

tacchavaṃ kevalaṃ spṛṣṭaṃ aśru vā pātitaṃ yadi /
pūrvokteṣv apy akāri syād ekāhaṃ kṣpaṇaṃ smṛtam // 70 //

mahāpātakināṃ caiva tathā caivātmaghātinām //
nāśruprapatanaṃ kāryaṃ sadbhiḥ śreyobhikāṅkṣibhiḥ[1] // 71 //

udakaṃ piṇḍadānaṃ ca śrāddhaṃ caiva tu yatkṛtam /
nopatiṣṭhati tat sarvaṃ rākṣasair vā pralupyate[1] /
śrāddham eṣāṃ na kartavyaṃ brahmadaṇḍahatāya ca // 72 //

[15. Āśucispṛṣṭe prāyaścittāni]

kṛte mūtre purīṣe tu bhuktocchiṣṭo tathā dvijaḥ /
śvādispṛṣṭo japed devyāḥ sahasraṃ snānapūrvakam // 73 //

caṇḍālaṃ patitaṃ spṛṣṭvā śavam antyajam eva vā /
udakyāṃ sūtikāṃ nārīṃ savāsā snānam ācaret // 74 //

tatspṛṣṭinaṃ spṛśed yas tu snānaṃ tasya vidhīyate /
ūrdhvam ācamanaṃ proktaṃ dravyāṇāṃ prokṣaṇaṃ tathā // 75 //

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67. 1. A, B. *corrupt :* strīṇāṃ tathā tu maraṇe sādvaye triguṇair api.
69. 1. B. hastodakakriyāṃ.
71. 1. A2. chreyonukāṃkṣibhiḥ.
72. 1. A2. *adds :* caṇḍālaistu hatā ye ca śṛṅgidaṃṣṭrisarīsṛpaiḥ.

caṇḍālādyais tu saṃspṛṣṭvā ucchiṣṭaṃ tu dvijottamaḥ /
gomūtrayāvakāhāraḥ ṣaḍrātreṇa viśuddhyati // 76 //

śunā puṣpavatī spṛṣṭā puṣpavatyānyayā tathā /
śeṣāṇy ahāny upavaset snātvā śuddhyet ghṛtāśanāt // 77 //

snāne naimittike prāpte nārī yadi rajasvalā /
[tasmād a]ntarite yena snānaṃ kṛtvā vrataṃ caret // 78 //

[16. Khādyakṛte pānakṛte ca āśaucam]

caṇḍālabhāṇḍasaṃspṛṣṭaṃ pibet kūpagataṃ jalam /
gomūṭrayāvakāhāras trirātreṇa viśuddhyati // 79 //

antyabhāṇḍasthitaṃ toyaṃ yadi kaścit pibed dvijaḥ /
gomūtrayāvakāhāras trirātreṇa viśuddhyati // 80 //

gomāṃsaṃ mānuṣaṃ caiva śūdrahastāt samāhṛtam /
aśuddhaṃ tad bhavet sarvaṃ bhuktvā cāndrāyaṇaṃ caret // 81 //

annaṃ paryuṣitaṃ bhuktvā keśakīṭair upadrutam /
patitaiḥ prekṣitaṃ cāpi pañcagavyaṃ dvijaḥ pibet // 82 //

antyānāṃ bhājane bhuktvā udakyā bhājane 'pi vā /
gomūtrayāvakāhāraḥ ṣaḍrātreṇa viśuddhyāti // 83 //

antyajaiḥ svīkṛte tīrthe taṭākeṣu nadīṣu ca /
śuddhyate pañcagavyena pītvā toyam akāmataḥ // 84 //

surāghaṭaprapātoyaṃ pītvā nālajalaṃ tathā /
ahorātropavāsena pañcagavyena śuddhyati // 85 //

kūpe viṇmūtrasaṃspṛṣṭe prāśyāpas tu dvijottamaḥ /
trirātreṇa viśuddhyeta kumbhe sāntapanaṃ tathā // 86 //

vāpīkūpataṭākānāṃ dūṣitānāṃ viśuddhaye /
apāṃ ghaṭaśatoddhāraḥ pañcagavyena śuddhyati // 87 //

avatsa[dhenu][1] uṣṭrāṇāṃ kṣīraṃ prāśya dvijātayaḥ /
anirdiśāyā goścaiva trirātraṃ yāvakaṃ pibet // 88 //

strīkṣīram āvikaṃ caiva sandhinyāyāś ca goḥ payaḥ /
prāśya śuddhis trirātreṇa viṭjānāṃ bhakṣaṇaṃ tathā // 89 //

viṇmūtrabhakṣaṇe[1] vipraḥ prājāpatyaṃ samācaret /
śvakākocchiṣṭagocchiṣṭabhakṣaṇe sa tryahaṃ kṣipet // 90 //

biḍālamūṣikocchiṣṭam[1] pañcagavyaṃ dvijaḥ pibet /
śūdrocchiṣṭaṃ ca pītvāpaḥ trirātreṇaiva śuddhyati /
vijñānāt tu ca ṣaḍrātraṃ nadyā niṣkṛtir ucyate // 91 //

palāṇḍuṃ laśunaṃ jagdhvā tathaiva grāmakukkuṭam /
cakrāṅkaṃ viḍvarāhaṃ ca caret sāntapanaṃ dvijaḥ // 92 //

śvabiḍālakharoṣṭrāṇāṃ kapigomāyukokayoḥ /
prāśya mūtraṃ purīṣaṃ vā carec cāndrāyaṇavratam // 93 //

caṇḍālasaṅkare vipraḥ śvapāke pulkase 'pi vā /
gomūtrayāvakāhāro māsārdhena viśuddhyati // 94 //

patitād dravyam ādatte bhuṅkte vā brāhmaṇo yadi /
kṛtvā tasya samutsargam atikṛcchraṃ cared dvijaḥ // 95 //

yatra yatra ca saṅkīrṇaṃ paśyed ātmānam ātmanaḥ /
tatra tatra tilair homair gāyatryāvartanaṃ tathā // 96 //

caṇḍālasūtikodakyā patitopasadasya ca /
taijasasyātiduṣṭasya śuddhināvartanaṃ smṛtam // 97 //

alpaghātopaghātī ca harer lekhanam[1] iṣyate /
tris saptakṛtvaḥ sammārṣṭiḥ sparśaduṣṭasya bhasmabhiḥ // 98 //

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88. 1. **A1.** avatsa, **A2.** avatsaikatha.
90. 1. **A1.** maṇḍūkabhakṣaṇe.
91. 1. **A.** vilāla *for* biḍāla.
98. 1. **A2.** cirelekhanam.

śūdraśvapākagoghātaduṣṭasya daśa bhasmabhiḥ /
sauvarṇarūpyayoḥ śuddhiḥ bhasmanaiva guṇāvṛtaḥ[1] // 99 //

patitena tu samparke māsaṃ māsārdham eva vā /
gomūtrayāvakāhāraḥ tiṣṭhan tatpāpamokṣakaḥ // 100 //

annaṃ paryuṣitaṃ bhojyaṃ snehāktaṃ cirasaṃsthitam /
asnehād api godhūmā yavagorasavikrayāḥ[1] // 101 //

yaiḥ kṛtaḥ piṇḍanirvāpo yaiḥ kṛtaḥ piṇḍatarpaṇam /
mantroccāre cayed arghyaṃ teṣāṃ tyāgo vidhīyate // 102 //

[17. Kecana Vidhi-niṣedhāḥ]

puṇyabhūmigatā āpo vanyā vikrītivarjitāḥ /
tābhir divāgṛhītābhiḥ śaucaṃ kuryān niśi dvijaḥ // 103 //

apo niśi na gṛhṇīyād gṛhṇann api kadācana /
uddhṛtyāgnim uparyāsā cikoyāma itīrayet[1] // 104 //

kṣute niṣṭhīvane caiva dantocchiṣṭe tathānṛte /
patitānāṃ ca sambhāṣe dakṣiṇaṃ śravaṇaṃ spṛśet // 105 //

agnir āpaś ca vedāś ca candrasūryānilās tathā /
sarve te khalu viprāṇāṃ karṇe tiṣṭhanti dakṣiṇe // 106 //

gaurasarṣapakalkena śuddhiḥ kṛṣṇājinasya tu /
ruruvastrājinānāṃ[1] ca viśuddhiḥ svalpataṇḍulaiḥ // 107 //

keśaiḥ pipīlikābhir vā kīṭair[1] vā 'medhyasevibhiḥ /
yad annam upahanyeta tatas tanmātram uddharet // 108 //

99. 1. **A1**. guṇāyutaḥ.
101. 1. **A1**. vikriyāḥ.
104. 1. **A2**. uparyāsa [gap] mnedhāmna itīrayet.
107. 1. **A2**. bhuruñcastājinānāṃ ca.
108. 1. **A1**. *om.* vā kīṭair.

mṛdbhasmatāmravaiḍūryair hiraṇy[asy]ābjajātibhiḥ /
govāladarbhair [yutibhiḥ tyaktābhiś] śeṣam uddharet // 109 //

bhāṇḍastham itikartavyaṃ hatasthaṃ tu parityajet /
mukhastham api niṣṭhīvya ghṛtaprāśanam ācaret // 110 //

keśakīṭanakhaṃ prāśya asthikhaṇḍakam eva ca /
[gap] pītvā tatkṣaṇād eva śuddhyati // 111 //

mantraḥ kṛṣṇājinaṃ darbhā brāhmaṇā havir agnayaḥ /
ayātayāmāny etāni prayojyāni punaḥ punaḥ // 112 //

sarvaṃ ca kila sambandhaṃ nādyād astamayaṃ prati /
na ca naśnaś śacīneha[1] (?) na cocchiṣṭaṃ kathañcana // 113 //

keśagrahaprahārāś ca śirasy etāni varjayet /
śiraḥsnātas tu tailena nāṅgaṃ tailam upaspṛśet // 114 //

home bhojanakāle ca yac cānyad grahakṛttikam /
kṛtādyaiva tataḥ paścāt svādhyāyaṃ kiñcid ārabhet // 115 //

pradoṣapaścimau yāmau vedābhyāsarato bhavet /
praharadvayaśayāno 'hni brahmahatyāya[1] kalpate // 116 //

nāśnīyād bhāryayā sārdhaṃ naināṃ vīkṣeta cāśnatīm /
kṣupantīṃ jṛmbhamāṇāṃ ca na cāsīnāṃ yathāsukham // 117 //

nābher adhaḥ karāgraṃ vā śunā yady upahanyate /
prakṣālya tam upajvālya[1] punar ācamya śuddhyati // 118 //

nābher ūrdhvaṃ śunā spṛṣṭo lipto 'medhyena vā punaḥ /
prakṣālya mṛdbhir aṅgāni gām ālabhyārkadarśanāt // 119 //

113. 1. **A2**. na naśśacīteha.
116. 1. **A2**. brahmabhūyāya.
118. 1. **A2**. prakṣālyaekamupajvālya.

vipraḥ spṛṣṭvāsthi sasnehaṃ savāsā jalam āviśet /
ācamyaiva tu nisnehaṃ gām ālabhyārkadarśanāt // 120 //

citiṃ ca citikāṣṭhaṃ ca dhūmam[1] caṇḍālam eva ca /
spṛṣṭvā devalakaṃ caiva savāsā jalam āviśet // 121 //

trīṇi vedhāḥ pavitrāṇi brāhmaṇānām akalpayat /
adṛṣṭam adbhibhir nityaṃ yac ca vācā praśasyate // 122 //

āpaḥ pāṇinakhāgreṣu yas tv ācāmed dvijottamaḥ /
sadyaḥ pibet surāpānam ity evaṃ Manur abravīt // 123 //

āpaḥ śuddhā bhūmigatā vitṛṣṇā ca bhavā gavām[1] /
aduṣṭā[2] apy amedhyena gandhavarṇarasānvitāḥ // 124 //

ṛtusnātāṃ tu yo bhāryāṃ sannidhau nādhigacchati[1] /
ghorāyāṃ brahmahatyāyāṃ lipyate nātra saṃśayaḥ // 125 //

prathame 'hani caṇḍālī dvitīye brahmaghātinī /
tṛtīye rajakī caiva caturthe 'hani śuddhyati // 126 //

āsane pādam āropya brāhmaṇo sa tu bhuñjate /
mukhena ca dhamante 'nnaṃ tulyaṃ gomāṃsabhakṣaṇam // 127 //

pādukopānahau kṛtvā toyaṃ pibati yo dvijaḥ /
ahorātropavāsena pañcagavyena śuddhyati // 128 //

snānavastreṇa yo vipraḥ[1] śarīraṃ parimārjayet /
vṛthā bhavati tatsnānaṃ punaḥ snānena śuddhyati // 129 //

jale 'ntaḥ śuṣkavastreṇa sthale caivārdravāsasā /
kṛtaṃ yad rākṣasaṃ vidyād bahir jānukṛtaṃ tu yat // 130 //

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121. 1. **A2**. dhūpaṃ.
124. 1. **A2**. bhavān gavān.
 2. **A2**. aduṣṭam.
125. 1. **A, B**. yodhigacchati.
129. 1. **A1-2**. viprān.

na śūrpeṇa dhamed agniṃ na ca vastreṇa pāṇinā /
mukhe nāgnis samīcīyān mukhād agnir na jāyate // 131 //

vastreṇa tu bhaved vyādhiḥ śūrpeṇa dhananāśanam /
pāṇinā mṛtyum āpnoti karmahānir mukhena tu // 132 //

kapālaiś chinnapātrair[1] vā āyasair gomayena vā /
nāgnipraṇayanaṃ kuryād yajamānabhayāvaham // 133 //

eṣa eva yathā proktaṃ prāyaścittavidhiḥ śubham /
anādiṣṭeṣu sarveṣu prāyaścittaṃ [na cocyate] [1] // 134 //

[18. Dāna-mahimā]

dānair homair japair nityaṃ prāṇāyāmair dvijottamāḥ /
pātakebhyaḥ pramucyante vedābhyāsān na saṃśayaḥ // 135 //

hiraṇyadānaṃ godānaṃ bhūmidānaṃ tathaiva ca /
nāśayanty āśu pāpāni janmāntarakṛtāny api[1] // 136 //

tiladhenuṃ ca yo dadyāt saṃyatāya dvijātaye[1] /
brahmahatyādibhiḥ pāpair mucyate nātra saṃśayaḥ // 137 //

[19. Upavāsa-mahimā]

māghamāse tu samprāpte paurṇamāsyām upoṣitaḥ /
brāhmaṇebhyas tilaṃ datvā sarvapāpaiḥ pramucyate // 138 //

upavāsarato bhūtvā paurṇamāsyāṃ tu kārttike /
hiraṇyam annaṃ vastraṃ vā datvā tarati duṣkṛtam // 139 //

ayane viṣuve caiva vyatīpāte dinakṣaye /
candrasūryagrahe caiva dattaṃ bhavati cākṣayam // 140 //

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133. 1. **A2**. kapālair bhinnapātrair.
134. 1. **A, B**. nibodhata.
136. 1. **A**. jātāntarakṛtānyapi.
137. 1. **A2**. dvijātayoḥ.

amāvāsyā dvādaśī ca saṅkrāntiś ca viśeṣataḥ /
etāḥ praśastās tithayaḥ bhānuvāras tathaiva ca // 141 //

yatra snānam japo homo brāhmaṇānāṃ ca tarpaṇam /
upavāsas tathā dānaṃ ekaikaṃ pāvanaṃ smṛtam // 142 //

snātaḥ śuddhaḥ dhautavāsāḥ śuddhātmā vijitendriyaḥ /
sāttvikaṃ bhāvam āsthāya dānaṃ dadyād vicakṣaṇaḥ // 143 //

[20. Gāyatrī-mahimā]

mahāvyāhṛtibhir homas tilaiḥ kāryo dvijātinā /
upapātakaśuddhyarthaṃ sahasraparisaṃkhyayā // 144 //

mahāpātakasaṃyukto lakṣahomahave dvijaḥ /
mucyate sarvapāpebhyo gāyatryā cāpi vā dvijaḥ // 145 //

abhyaset tan mahāpuṇyāṃ gāyatrīṃ vedamātaram /
japtvā puṇye nadītīre sarvapāpaiḥ pramucyate // 146 //

snātvā cācamya vidhivat punaḥ prāṇān samācaret /
prāṇāyāmais tribhiḥ pūto gāyatrīṃ tu japed dvijaḥ // 147 //

acchinnavāsāḥ sthalagaḥ śucau deśe samāhitaḥ /
pavitrapāṇir ācānto gāyatryā japam ārabhet // 148 //

aihikāmuṣmikaṃ pāpaṃ sarvaṃ niravaśeṣitam /
pañcarātreṇa gāyatrī japamānāpy apohati // 149 //

gāyatryās tu paraṃ nāsti śodhanaṃ pāpakarmaṇām /
mahāvyāhṛtisaṃyuktaḥ praṇavena punaḥ punaḥ // 150 //

brahmacārī mitāhāraḥ sarvabhūtānukampanaḥ /
gāyatryā lakṣajāpena sarvapāpaiḥ pramucyate // 151 //

ayājyayājanaṃ kṛtvā bhuktvā cānnaṃ vigarhitam /
gāyatryāṣṭasahasrasya japaṃ kṛtvā viśuddhyati // 152 //

ahany ahani yo 'dhīte gāyatrīṃ vai dvijottamaḥ /
māsena mucyate pāpād uragaḥ kañcukād[1] yathā // 153 //

gāyatrīṃ yas tu vipro vai japed aniyataḥ sadā /
sa yāti paramaṃ sthānaṃ vāyubhūtakhamūrtimān // 154 //

praṇavena ca saṃyuktā vyāhṛtīḥ sapta nityaśaḥ /
gāyatrīṃ śirasā sārdhaṃ manasā triḥ paṭhed dvijaḥ // 155 //

[21. Prāṇāyāma-mahimā]

nigṛhya tv ātmani prāṇān prāṇāyāmo vidhīyate /
prāṇāyāmatrayaṃ kuryāt nityam eva samāhitaḥ // 156 //

mānasaṃ vācikaṃ pāpaṃ kāyenaiva kṛtaṃ tu tat[1] /
tatsarvaṃ naśyate tūrṇaṃ prāṇāyāmatraye kṛte // 157 //

[22. Veda-mahimā]

ṛgvedam abhyased yas tu yajuśśākhāntaraṃ tathā /
sāmāni sarahasyāni sarvapāpaiḥ pramucyate /
pāvamānīs tathā kautsīṃ japtvā pāpaiḥ pramucyate // 158 //

nīlaṃ raktaṃ yadā vipras tv aṅgeṣu yadi dhārayet //
ahorātropavāsena pañcagavyena śuddhyati // 159 //

śrutiḥ smṛtiś ca viprāṇāṃ cakṣuṣī dve ca nirmite /
kāṇas tatraikahīnas tu dvābhyām andhaḥ prakīrtitaḥ // 160 //

[23. Upavītadhāraṇam]

nābher ūrdhvam anāyuṣyam[1] adho nābhes tapaḥkṣayam /
tasmān nābhisamaṃ kuryād upavītaṃ dvijottamaḥ // 161 //

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153. 1. **A2.** kañcuko.
157. 1. **A2.** kāyenaiva tu yatkṛtam.
161. 1. **A1.** anādhuṣya.

[24. Tapomahimā]

cāndrāyaṇaṃ ca sarveṣāṃ pāpānāṃ śodhanaṃ param /
tatkṛtāṃ śuddhim āpnoti uttamaṃ sthānam āpnuyāt // 162 //

dustaraṃ yad durādharṣaṃ yaś ca dūre vyavasthitam[1] //
sarvaṃ tat tapasā [sādhyaṃ][2] tapo hi duratikramaḥ // 163 //

[25. Upasaṃhāraḥ]

anuṣṭupchandasā hy etat Saṃvartena tu bhāṣitam /
ślokānām api vijñeyaṃ triśataṃ ṣoḍaśottaram // 164 //

sarvaśāstram idaṃ puṇyaṃ Saṃvartena tu bhāṣitam /
adhītya brāhmaṇo gacched brahmaṇaḥ sadma śāśvatam // 165 //

Iti Saṃvartadharmaśāstre
Prāyaścittaprakaraṇaṃ nāma
Saṣṭho 'dhyāyaḥ //
Iti Saṃvartadharmaśāstraṃ samāptam[1] //

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163. 1. **A2**. dūreṣvavasthitam.
2. **A, B**. sārdham.

165, 1. *Post-colophonic statements*:
A1. Śrīmad Anantāya Śrī-Śrīnivāsagurave namaḥ. Śrīmate Rāmānujāya namaḥ
A2. Śrīmate Rāmānujāya namaḥ.

TRANSLATION

RELIGIOUS CODE OF SAGE SAṂVARTA

CHAPTER ONE

I. THE VEDIC STUDENT *(BRAHMACĀRIN)*

1. Request of the sages to sage Saṃvarta

The sages who were eager to know about *dharma* approached sage Saṃvarta, proficient in all disciplines of knowledge, who was seated alone, and asked him: 1

"Oh great one, the best among *dvija*-s! We desire to hear about the ways and means to attain prosperity. Please, therefore, describe to us duly (the religious codes) which distinguish the good from the bad." 2

Thus asked the sages headed by Vāmadeva, the effulgent (sage Saṃvarta). Highly pleased, sage (Saṃvarta) replied to all the sages: "Listen"! 3

2. The land of Virtue

This land (of India) where the black deer ever roams about naturally (free and unhindered), know that as the "Land of virtue", the virtue which forms the means for acquiring *dharma* by the *brāhmaṇa*. 4

3. Worship of Dawn and Dusk

After the investiture of the sacred thread, the *brāhmaṇa* (student) should ever attend to the teacher (under whom he has been placed for study). He should eschew (the use of) flowers, scents, liquor and meat. 5

He should duly perform his morning *sandhyā* worship with the stars (i.e., before daybreak when the stars are still visible). The evening *sandhyā* worship he should perform with the sun, when the sun is only half-set. 6

The morning worship he should perform in a composed manner, standing, facing east; the evening worship, he should perform seated, facing west, with composure. 7

Whether it is facing east or facing west, respectively, in the two dusks, he should perform the worship holding a rosary in his folded hands, till the fade at dawn or rise in the evening (of the stars). 8

4. Vedic Study

Afterwards, (i.e., after the *sandhyā* worship), the intelligent student should make offerings in the Fire. Thereafter, squatting before the teacher, he should learn the Vedic texts, watching the teacher's face (in order to pick up the nuances of articulation of the syllables and their accent.) 9

First the student should take hold of the teacher's feet (i.e., fall at his feet) before imbibing from him any Vedic *mantra*, or half or a quarter or even a letter thereof. It is indeed an honour due to the teacher from whom (Vedic learning) is imbibed. 10

In the beginning he should pronounce the *praṇava* (i.e., the syllable OM), then the *vyāhṛti*-s, then the *Gāyatrī* and then the Vedic texts. 11

No profane word should be uttered in the beginning (of Vedic study) by the student, who is an expert in *prāṇāyāma*. But profane words can be used during ordinary conversation. 12

Imitating the teacher, he should bend his hands and place them on his knees. During study he shall not have any extraneous thought. 13

5. Food, Sacred thread and Religious sipping of water

For *brāhmaṇa*-s, partaking of food has been sanctioned in the forenoon and in the evening, by the Vedic (rules). But food should not be taken in between. Here, the rule is the same as prescribed in the case of the *Agnihotra* ritual. 14

One should eat only after performing *ācamana* (ritualistic sipping of water). After eating, a *brāhmaṇa* should rinse his mouth. One who eats without *ācamana* shall have to expiate himself. 15

A *brāhmaṇa* who drinks or eats without *ācamana* will get purified only by reciting the *Gāyatrī* a thousand and eight times. 16

A *brāhmaṇa* will remain impure even if he has done *ācamana* if, (before *ācamana*), he does not wash his feet or remains with his tuft of hair untied or does not wear the sacred thread. 17

The *brāhmaṇa* shall, wearing the sacred thread and facing north, daily sip water along the *Brahma-tīrtha*; alternatively, he shall, wearing the sacred thread, silently sip water, facing east. 18

If one is (standing) in water, he shall sip water from there. He will become pure by sipping water while in water. And, if one happens to sip water standing on the ground, one shall become pure by sipping water outside (i.e., standing on the ground). 19

(For performing *ācamana*) one should wash his hands upto the wrist and so also the feet, in water that is not gurgling, not warm, having its normal smell, colour and taste and devoid of dust particles and foam. Sipping water three or four times, he should wipe his face twice with the wet hand and touch twelve parts of the body, (viz., the two cheeks, two eyes, two nostrils, two ears, two shoulders and navel and head). With the wet hand he should wipe also seven parts (of the body), viz., the navel, thigh, head, the two eyes and two shoulders. After a bath, drinking, eating, spitting and sleeping, a noble *brāhmaṇa* becomes purified by the above-said procedure of *ācamana*. 20-23

6. Expiations for Sins

One who eats or drinks from the hands of a *śūdra* is purified by fasting for a day and eating *pañcagavya*. A noble *brāhmaṇa* should not consume food served by the unclean hands of a *śūdra* woman. Nor should he eat standing on his footwear. In either case he cannot be purified. 24-25

If one fails to perform the *sandhyā* worship and the worship of the Sacred Fire, one will be relieved by the recitation of the *Gāyatrī-mantra* a hundred and eight times. 26

A Vedic student (who becomes defiled) by eating food (prepared by) one defiled by birth-pollution (*sūtaka*) or at an initial *śrāddha* (propitiation of manes) or at a monthly *śrāddha*, or consuming liquor and meat, gets purified by the performance of the *Prājāpatya* penance and *Mauñjī*-oblation. 27

A Vedic student who, out of lust, resorts to a woman, can get purified by undergoing strictly a single *prājāpatya-kṛcchra* (expiatory penance) for an year. He should also offer (into the Fire) on full moon days rice cakes, and on new moon days clarified butter, with the Vedic hymns used for *śakala-homa*. 28-29.

A Vedic student who forces out semen voluntarily is purified by performing the *avakīrṇa* penance. If, however, it has passed involuntarily, he is purified by taking a bath. 30

(If one gets defiled) by eating over-cooked rice, soaked in water, left over (by others), or by (the presense in it of) hair, one is purified by fasting for three days and drinking *pañcagavya*. 31

(If one gets defiled) by eating direct from the full pot of eatables or in a cracked vessel, one is purified by fasting for a day and night and drinking clarified butter. 32

If a Vedic student happens to sleep during daytime he has to take a bath, worship the Sun and recite the *Gāyatrī-mantra* a hundred and eight times. 33

The one who does not go about begging for food but just sits at ease and the one who eats alone or eats without taking a bath should recite the *Gāyatrī-mantra* a hundred and eight times. 34

He who eats or drinks water with the left hand is purified by fasting a day and a night and drinking *pañcagavya*. 35

A *brāhmaṇa* who eats during normal times without first sipping water and who talks during eating shall, (for redemption), recite the *Gāyatrī-mantra* one hundred and eight times. 36

For those in the first stage of life (i.e., for the Vedic student) there is no restriction to the (number of) morsels of food that he might eat. But for those of the other three stages of life, (viz. the householder, recluse and mendicant), the number of morsels is respectively thirty two, sixteen and eight. 37

Thus have been specified the institutes (*dharma*) for those who are in the first stage of life, (i.e., Vedic student). 38

Thus ends Chapter One
of Saṃvarta's Code of Religious Law on
The Vedic Student *(Brahmacārin)*

CHAPTER TWO

II. THE HOUSEHOLDER *(GṚHASTHA)*

1. Marriage

When (the Brahmacārī) has completed his studies, he should then espouse, according to the *Brāhma*-mode of marriage, a girl of his own caste, born in a good family, endowed with good features, and possessed of character and beauty. 1

2. The five great sacrifices

And, then onwards, he should perform, day after day, (without fail), the "Five great sacrifices" ordained for a householder. 2

A *brāhmaṇa*, intent on (his) well-being, should, on no account, abandon them, (the Five great sacrifices), if possible. (However) he should never perform them during (the periods of pollution resulting from) birth or death (in the family). 3

3. Pollution due to birth and death

(During death pollution) a *brāhmaṇa* should remain without making gifts and Vedic studies for ten days. A *kṣatriya* will get purified after twelve days, a *vaiśya* after fifteen days and a *śūdra* after a month. Such is the institute of (sage) Saṃvarta. 4-5a

(Following the cremation of the dead) libations of water should be offered to the deceased by one, along with his kinsmen, outside the residence. On the first, third, seventh and ninth days, food should be taken along with the kinsmen, which is not common. However when this is done on the fourth, fifth, tenth and twelfth day it is termed *navaśrāddha*. 5b-7

The collection of the bones (of the deceased from the cremation spot) should be done on the fourth day, along with all kinsmen. After the collection of the bones, touchability (of the polluted persons) has been allowed on the fourth day for the *brāhmaṇas*, and on the sixth day for the *kṣatriyas*. For the *vaiśyas* and *śūdras* (touchability has been allowed) after the eighth and tenth days, respectively. 8-9

Rules have been likewise laid down by the sages for birth-(pollution) as well. A *brāhmaṇa* becomes purified in ten days, (during which period) he should refrain from performing the *Vaiśvadeva* sacrifice. 10

On the birth of a son, a bath with the clothes on is prescribed for the father. The mother gets purified only after ten days, but the father becomes touchable after the bath. (After purification), oblations of dry rice or fruits should be offered (into the Fire). 11

The *pañcayajñas* should not be performed during (the period of pollution due to birth and death). After the tenth day, a *brāhmaṇa* who knows the rules can very well pursue his Vedic studies. 12

4. Gifts by Householders

Gifts of different types (are prescribed) to be given since they ward off inauspicious happenings. Whatever is most pleasing to the world and whatever is liked in the home, that alone should be given and that too to (recipients of) good character, if one looks for permanent (benefits). 13-14

By gifting away the several gems found in the sea to a *brāhmaṇa* endowed with qualities, a sinless person attains great prosperity. 15

If one who is aware of *dharma* gifts away unguents, jewels and garlands, he will be born in a noble family with sweet scent and will always be happy. 16

A gift given with devotion to a Vedic scholar hailing from a noble family, especially if he asks for it, will yield very rich fruits. 17

One should invite a *brāhmaṇa* possessed of noble character, well versed in the Vedas, pure, and highly learned, and offer him *havya* and *kavya* (food offerings intended to the gods and the manes). 18

One who aspires for permanent prosperity should gift away various objects which are sweet and liked by himself. 19

One who gives raiments will become well-dressed, one who gives silver will become handsome and one who gives gold will attain to prosperity and energy. 20

By offering shelter to a fugitive, one will get all his desires fulfilled, become long-lived and will always be happy. 21

One who gives grains and water and one who gives ghee will attain happiness. By decorating one with ornaments the giver will get fruits of great value. 22

One, who offers to a patient medicine, oil and food for curing him, will be free from disease and be happy and long-lived. 23

By gifting away various gifts one will become the owner of various objects. By giving to a *brāhmaṇa* fruits and roots and different vegetables and sweet-smelling flowers, one will grow highly learned. The intelligent person, by giving betel to *brāhmaṇas*, will be born intelligent, lucky, wise and handsome. By gifting away sandals, shoes, umbrellas, beds, seats and various vehicles, one will become a lord of wealth. 24-26

By gifting away various things one will become the lord of various objects. One, who takes pains to provide ample fireplaces and bundles of faggots, will attain to good digestive power, wisdom, beauty of form and luck (in his next birth). One who gives firewood to *brāhmaṇas* at the onset of the cold season ever gains success in battles and shines (in his next birth), being united with prosperity. 27-28.

5. Gift of a maiden

He who gives (in marriage) to a suitable groom, a maiden, decorating her (with ornaments) and dress, he, by giving away the maiden, will attain to heaven and receive approbation during festivals. 29

A maiden should be married off when she is yet to feel shame (to appear in public), continues to play with sand and remains tending cows (of the household). 30

Gold, horse, sesame, elephant, tree, maiden, chariot, servant girl, land, and white cows – these ten are considered to be Great Gifts. 31

At the time when (pubic) hair appears on a maiden she is enjoyed by the Moon, when (menstrual) blood is seen, by the semi-divines, and when the breasts are seen, (i.e., developed), by the God of Fire. 32

A girl of eight years is called *gaurī*, one of nine years, a *rohiṇī*, one of ten years, a *kanyā* and above that (age), a *rajasvalā*. 33

If a maiden is not given away in marriage when she has reached the age of twelve, month by month her father is said to drink her menstrual blood. 34

By allowing a girl (reach maturity) without marrying her off, her mother, father and elder brother, all go to hell. 35

One who marries off a *gaurī* (maiden of ten years) will ride an elephant, a *rohiṇī* (girl of nine years), will attain *vaikuṇṭha*, (the adobe of God Viṣṇu), and a *kanyā* (girl of twelve years), the *Brahmaloka* (adobe of God Brahmā),

while one who gives a *rajasvalā* will go to the hell. 36

Therefore, marry off a girl before she menstruates. The marriage of a daughter at the age of eight is extolled. 37

By offering a maid for sale fools perpetrate a great sin. They fall in deadly hell and are roasted for seven generations. 38

A girl purchased for a price does not deserve to be called a wife. She is not eligible to participate in the sacrifices to the gods or the ceremonies relating to the manes. She is just a slave girl called by the term "wife". 39

A *brāhmaṇa* who marries a girl, lured by money, does not deserve to be spoken to. That *brāhmaṇa*, though married, is only the husband of just a low caste girl. 40

When the marriage ceremony is over and the time for offering oblations (into the Sacred Fire) is imminent, if the maiden menstruates, what shall the officiating priest do? He should have the maiden take a bath, worship her according to the general practice and then have the oblations (into the Fire) performed and then have the succeeding rites proceeded with. 41-42

For one who has married a maiden of his own lineage (*gotra* or *pravara*) and has sexual contact with her more than once, the *atikṛcchra* penance is the atonement. 43

One who finds himself involved in mixing with polluted persons will be purified by performing oblations into the Sacred Fire with clarified butter and sesame, repeatedly uttering the *Gāyatrī-mantra*. 44

When pollution occurs following death or birth in the family, purification is attained at the disposal of the dead body. The above has been stated in the *Prājāpatya*. 45

The (intelligent) person who offers oil (for bath), bed (to sleep) and unguent for the feet will always remain happy and will be (born) handsome. 46

He who gifts away, to a *brāhmaṇa*, along with a plough, two bulls of auspicious features which draw heavy loads, after decorating them (with garlands etc.) according to his mite, will become one freed from all sins and provided with all desired objects. (After death) he will reside in the heavens for as many years as there are hairs (on the body of the two bulls). 47-48

He who gifts away to a *brāhmaṇa* a milch cow, putting ornaments and clothes on it, and tying (round its neck) bronze (bells) will enjoy in the heavens (after death). 49

One who endows on a *brāhmaṇa*, who is well versed in the Vedic lore, fertile land covered with crops, and a cow with a calf which is half through its delivery, will, (after death), enjoy in the heavens; for as many years as there are plants (in the field) and hair all over (the body of) the cow. 50-51

He who institutes a quarrel among men who are (peacefully) seated in a row, for reasons of intimacy, fear, securing wealth or just peevishness, has been declared by the sages as equal to a brahmanicide. 52

Verse corrupt and incomplete. Meaning not clear. 53

The one who (intrudes and thus) breaks the (common) row, cooks only for himself, (ever) eating, a reviler, reviles the *brāhmaṇas*, commandeering and sells the Vedas (i.e., teaches the Vedas for a fee) these six are destroyers of brahmanism. For them there is no way for emancipation. 54

The first offspring of the God of Fire (Agni) is gold, the Earth has been born of God Viṣṇu, and the cows are the daughters of the Sun-god. Hence it would be as if all the three worlds have been given as gifts by one who gifts away gold, land and cows. 55

Thus ends Chapter Two
of Saṃvarta's Code of Religious Law on
The Householder *(Gṛhastha)*

CHAPTER THREE

III. GIFTS *(DĀNA)*

1. Gifts and the fruits thereof

In generality the fruits of gifts last through one (i.e., the present) lifetime. One who gives water (to the thirsty) will have no longings for anything (i.e., all his longings would be fulfilled). 1

One who gives food will have no longings and be well contented with everything and so be happy. The good effects of the gift of gold, land and the cow will endure for seven life-times. 2

Of all gifts, the gift of food has been said to be the greatest, for it (food) forms the subsistence of all beings. 3

Since it was from food that the Lord created men after each dissolution (of the worlds), there is no gift greater than food, nor was there one, nor will there be. 4

Thus there is no gift greater than the gift of food. No doubt (all) creatures are born from food and live by food. 5

By gifting to a *brāhmaṇa* of good nature mud, cowdung, *darbha* grass and sacred thread, in that order, one is born in a noble family. 6

By gifting things which keep the mouth fragrant, and also tooth-sticks, one always remains clean in the body and also be eloquent and happy. 7

By giving water to a *brāhmaṇa* to wash his feet, body (bath), anus and genitals, one will cultivate clear thinking. 8

He who gives to patients medicine, suitable food, oil for bath and shelter, he becomes freed from diseases. 9

By giving molasses, sugarcane juice, salt, eatables and sweet-scented drinks, one becomes extremely happy. 10

Above have been expatiated the results accruing from different types of gifts. But, by the gift of knowledge a wise man enjoys in the world of Lord Brahmā, (the Creator). 11

The above gifts and others as well have to be given especially to the poor, the blind and the distressed, by intelligent people who seek their own well-being. 12

A person who arranges for the shaving of the heads of and paring of the nails of Vedic students and mendicants will be born possessed of bright eyes. 13

One who places lamps in temples, in the houses of *brāhmaṇas* and at road crossings will always be intelligent, learned and possessed of bright eyes. 14

A person who gives sesame according to his mite, for daily, occasional and motivated (religious) rites, will be born possessed of children, cattle and wealth. 15

One who gives, when solicited by *brāhmaṇas*, even grass and faggots that gift will be equal to that of a cow. 16

2. Domestic Obligations

Only out of ignorance and error (of a person) (the fruits of) his actions get destroyed, by nothing else. One should therefore perform his domestic duties and by all means attend to the maintenance of his wife and family. 17

One who approaches his wife after her menstrual period attains the ultimate bliss. By following such a type of life a *brāhmaṇa* should spend his second stage of life (as a householder) and later (enter the stage of a recluse). 18

Thus ends the Chapter Three
of Saṃvarta's Code of Religious Law on
Gifts *(Dāna)*

CHAPTER FOUR

IV. THE RECLUSE *(VĀNAPRASTHA)*

1. Way of life of the Recluse

When one's skin gets wrinkled and hair grows grey, at the close of one's second stage of life as a householder, one should take to the third stage of life. Then the wise man should resort to the forest with his wife or alone, taking with him his *Agnihotra* Fire, for he should not abandon (in the third stage of life) offerings into the Sacred Fire. He should, according to the prescribed rules, offer into the Sacred Fire cakes made of forest grain fit for sacrifice. 1-2

He shall give alms in the form of vegetables, roots and fruits to one who begs. He should continue to carry on his Vedic studies and vows. In the matter of making offerings to the gods *(havya)* and to the manes *(kavya)* he shall follow the practices set by priests well versed in the Vedas, not others. As a well restrained *brāhmaṇa* he shall (continue) the recitation of the *Gāyatrī-mantra*. 3-4

With no (worldly) bindings, that master of the four Vedas, with good wishes for all, having given up everything, the recluse intent in the performance of the fire offering of *Agnihotra* shall continue his Vedic studies. 5

He shall perform the *pārvaṇa* and other sacrifices at every *parva* (fortnight). Having stayed in the forest unattached to all things in this manner, (he shall pass on to the next stage, viz., *Sannyāsa*). 6

Thus ends Chapter Four
of Saṃvarta's Code of Religious Law on
The Recluse *(Vānaprastha)*

CHAPTER FIVE

V. THE MENDICANT *(SANNYĀSIN)*

1. Rules for the Mendicant

The *brāhmaṇa*, controller of his senses, (having lived in the forest as above) offering oblations into the fire, shall pass on to the fourth order of life (of mendicancy, viz., the *sannyāsa-āśrama*). Transferring the Sacred Fire (symbolically) into himself, he shall turn a mendicant, but still engaged daily in Vedic studies and having as his goal the knowledge of the soul. 1-2a

The sage, (now that he has become such a one), shall procure, by begging, eight, seven or five morsels of food, wash them with water (in order to strain away from it the sweet, salt or other tastes therein), and eat them all, having full control (over himself). 2b-3a

After eating, he should sit alone in the lonely forest, constantly meditating with his mind, word and deed. He should neither look forward to death with expectation, nor to continue to live. He should just wait for the time when his end will come. 3b-4

After having served in all the stages of life, the *brāhmaṇa*, well versed in the Vedas and the meaning thereof, and having conquered anger and mastered the senses, will ultimately reach the Region of God Brahmā, (the Creator). 5

2. Orders of Sannyāsins

Sannyāsins are of four denominations, the *Kuṭīcaka*, *Bahudaka*, *Haṃsa*, and *Paramahaṃsa*, the succeeding ones in the series being superior to the preceding. 6

(The benefits of) the recitation of hymns, offerings of oblations (into the fire) and the performance of worship by one who is not liberal (in giving gifts) all that is drained away as water from a broken pot. 7

(The begging) mendicants, no doubt, are of six types: the Straight-forward, Eunuch, Lame, Blind, Deaf and Stupid. 8

The "Straightforward" is the one who, even while eating sweets, says "only this much, only this much", and one who declares, "This is the truth, that is illusion". 9

The "Eunuch" is one who looks at a new-born baby girl, a (mature) woman, a sixteen-year old maiden and a hundred years old woman equally without any emotion whatsoever. 10

The "Lame" is one who cannot walk for more than a *yojana* for begging alms or for answering the calls of nature. 11

A mendicant is said to be "Blind" if his eyes cannot see well beyond a distance of four cubits, both while sitting or walking. 12

The "Deaf" is declared as one who cannot understand words, good or bad, sweet or sad, which he hears. 13

A mendicant is said to be "Stupid" if he remains as if asleep, with his senses perplexed, when faced with worldly affairs. 14

Sannyāsins, whether belonging to the single-staff (*eka-daṇḍa*) or three-staff (*tri-daṇḍa*) order, all stand for (the establishment of) righteousness (*dharma*). And, of all the (four) stages of life, the *sannyāsa* stage is superior-most. That is the injunction. 15

Thus ends Chapter Five
of Saṃvarta's Code of Religious Law on
The Mendicancy *(Sannyāsa)*

CHAPTER SIX

VI. EXPIATION OF SINS *(PRĀYAŚCITTA)*

1. The Five Great Sinners

Now, shall I set out the auspicious rules of expiation (of sinners). One who commits brahmanicide, the drunkard, the stealer (of gold), and one who takes to the bed of his teacher's wife are (the four) Great Sinners; and the one who is associated with any of them is the fifth Great Sinner. 1

2. Brahmanicide

The committer of brahmanicide should repair to the forest, clad in bark garments, growing a beard and holding a distinctive banner (indicating his sin). There he should reside subsisting on wild fruits, discarding all (worldly) longings. 2

If he cannot subsist on wild fruits, he might, with a controlled mind and holding the banner, go about the (nearby) villages occupied by the four castes, begging for alms. 3

He should then return to the forest with the alms so collected. Living in the forest, ever engaged in Vedic studies, ever alert and proclaiming his sin, the sinful wight should continue to perform, in the above-said manner, this penance, for twelve years, remaining self-controlled, with the object of getting expiation from brahmanicide. He will then be absolved of his sins. 4-6

3. The Drunkard

Hereafter I shall be setting out the auspicious (modes of) expiation of the drunkard according to rules. 7

Liquor is known to be of three kinds, viz., those distilled from molasses, from grapes and from powdered rice, Even as one, none of these is to be drunk by the noble *brāhmaṇa*. 8

A drunkard should, for atonement, drink boiled liquor, or he should drink cow's urine of the colour of gold, or (a solution of) cowdung, in the same manner; Or he should drink boiling ghee (clarified butter) or boiling milk. Or, he should, for one full year, remain eating only grains of corn. Or, he shall perform the penance of *cāndrāyaṇa* for one full year, giving up all longings. A *brāhmaṇa* undergoing one of these atonements will be freed from all sins for

drinking liquor. If one drinks even the water kept in a pot in which liquor had been kept, one should undergo the above atonements. 9-11

4. Stealer of Gold

Now, then, shall I set out the expiation for stealing gold. 12

If one steals gold he should confess it to the king. The king should then take a club and strike the thief once. If the thief (survives the blow and) continues to be alive he would he freed from the sin of stealing. Or, he should repair to the forest, and, clad in bark garments, undergo the penance prescribed for brahmanicide. 13-14

5. Adulterer

Now, then, shall I state the expiation for one who has taken to the bed of the teacher's wife. He should proclaim his having taken to the bed of the teacher's wife and sleep on a heated iron cot. Otherwise the sinning *brāhmaṇa* should embrace a heated iron cast of a female. Else, the *brāhmaṇa* should give up all desires and perform, for one year, three or four *cāndrāyaṇa* penances, subsisting on grains. During the course of atonement he should keep in control all his senses and be occupied with the welfare of all beings. When the atonement as above has been done, the *brāhmaṇa* shall be freed from the sin. 15-17

6. Association with Sinners

I shall now set out the atonement for those who associate themselves with (the sinners). One who associates oneself with the perpetrators of heinous sins like brahmanicide shall, for the expiation of the sin of such association, undergo the penances prescribed for the respective (the type of sinners). 18-19

7. Murder of other castes

Having killed a *kṣatriya* one will be purified by undergoing three times (the penance called) *kṛcchra*. He should, therefore, perform these *kṛcchras* one after another with a steady mind. 20

One who has killed a *vaiśya*, somehow deluded by greed, that *vaiśya*-killer shall perform a *kṛcchra* and an *atikṛcchra* penance (for expiation). A *brāhmaṇa* who kills a *śūdra* shall perform the penance of *taptakṛcchra*. 21

8. Cow-slaughter

Now, shall I set forth specifically the atonement for the cow-slaughterer. 22

The cow-slaughterer shall perform the expiation in the cowpen itself, in the presence of cows and calves. He shall, controlling his senses, be there (sitting or lying) on the ground for half a month. 23

Shorn of his nails and hair, he should subsist on flour and *yava* grains obtained from begging, and also milk, curds, ghee and cowdung in that order. He is then cleared of his sin and purified in half a month. A bath and three oblations (into the fire) and following the cows (when they are taken out to graze) (are also prescribed for him). These he should do with no animosity (towards anybody). When the penances are over he should also recite daily the *Gāyatrī* and other purificatory *mantras* as many times (as he can). 24-26

When the penance (as above) has been completed, he should feed *brāhmaṇas*. When the *brāhmaṇas* have eaten, the intelligent penitent *brāhmaṇa* should give as gift a cow or a bullock or (at least) a cow made of sesame grains. 27

If several cows had been killed, by being tied together or shut up, double the cow-expiation has been prescribed for him for his purification. 28

If, by chance, one cow has been killed by several people, each of them shall separately undertake a quarter (share) of the punishment. 29

If during medication or the extraction of a dead foetus the death of the cow occurs, there shall be no atonement (for anybody) whatsoever. 30

If (a cow died) due to obstruction in the navel (during delivery) or has been killed by a tiger attacking it or by snake-bite or by being struck by lightning there shall be no atonement for anybody. 31

One should give medicine, oil and food to cows and *brahmaṇas*. If any mishap occurs while the above is being given the person concerned will not be attached to any sin. 32

(When the death of a cow occurs) by being shut up, a quarter of the atonement shall be observed, two quarters when tied up and three quarters when being controlled. 33

If (a cow is) killed by stones, sticks or rods or weapons, the entire atonement should be observed for one's purification. 34

9. Slaughter of animals

(If a *brāhmaṇa*) kills an elephant, horse, buffalo, camel or a monkey in all these cases fast should be observed for seven days. 35

Having killed a tiger, dog, donkey, lion, deer, or pig a *brāhmaṇa* should feed *brāhmaṇas* for expiation. 36

Having killed (any of) the species of wild creatures (other than the above), one should (for expiation), fast for three days chanting (Vedic hymns) on the God of Fire (*Jātavedas*). 37

10. Slaughter of Birds

(Having killed) birds of any type, especially the swan and others, one should fast for a day and night, chanting hymns on the God of Fire (*Jātavedas*). 38

Having killed a swan, crow, crane, peacock, duck, water cock, wild crow or sparrow one should spend three days (fasting, for absolvement). 39

Ruddy goose, heron, myna, parrot, *tittiri* bird, falcon, vulture, owl, pigeon and also *ṭiṭṭibha*, waterfowl, cuckoo, hen in the killing of these birds, the absolution lies in fasting for a day and feeding *brāhmaṇas*. 40-41

11. Slaughter of Creatures

Having killed a frog, mongoose, snake, cat or rat, absolution will be obtained by fasting for three days and feeding *brāhmaṇas*. 42

Having killed boneless creatures a *brāhmaṇa* gets absolved by the breathing ritual of *prāṇāyāma*. And, (having killed) creatures with bones the intelligent person gets absolution by making some gift. 43

12. Sin of adultery

Having resorted to a (degraded) *caṇḍāla* woman, deluded by carnal desire, (a *brāhmaṇa*) would be absolved in three years each with a *prājāpatya* penance at the beginning of each year. 44

Having resorted to an unchaste woman, either out of carnal desire or otherwise, the best absolution is said to be the observance of a *kṛcchra* and a *cāndrāyaṇa* penance. 45

Having resorted to an actress, a singer, a waterwoman, a bamboo artisan or a cobbler woman, a *kṣatriya* woman or a *vaiśya* woman, being deluded by carnal desire, the *kṛcchra* called *sāntapana* is the purifier. 46-47a

A *brāhmaṇa* who has resorted to a *śūdra* woman is purified by his subsisting on cow's urine (for drink) and barley gruel for food for a month or half a month. That will absolve him. 47b-48a

Having gone to a non-relative *brāhmaṇa* woman he shall observe the *prājāpatya* penance. One resorting to a cow shall observe the *kṛcchra* called *cāndrāyaṇa*. If he resorts to an animal or a harlot he should undergo the *prājāpatya* penance. 48b-49.

Having resorted to one's own teacher's daughter, father's sister or her daughter, one should observe *cāndrāyaṇa* penance. 50

Having resorted to one's aunt, her daughter, niece, or the daughter of the aunt, one can be absolved by the *parāka* penance. 51

One who resorts to the wives of his father and to the wife of one's brother shall undergo the penance prescribed for the one who resorts to the wife of his teacher. There is no other way of absolvement. 52

The wives of his father other than his mother, his sister, daughter of his uncle, sister or the wives of his brother the wilest man who resorts to these women shall undergo the penance called *tapta-kṛcchra*. For resorting to a virgin too this penance has to be undergone. 53-54a

For resorting to a buffalo and the camel, one has to undergo the *prājāpatya* penance. 54b

Having resorted to the friend's wife, mother-in-law or brother's wife, one should fast for a day and night and undergo the expiatory penance of *tapta-kṛcchra*. 55

For that wilest person who resorts to his mother or sister or his own daughter, there is no absolvement. 56

The *brāhmaṇa* who resorts to a woman undergoing some religious observance or vow, has to undergo the expiatory penance of *prākṛta-kṛcchra* once and also gift away a milch cow. 57

If one resorts to a woman in menses or a woman six months pregnant, for expiation he has to undergo the penance of *atikṛcchra*. 58

If a *brāhmaṇa* resorts to a *brāhmaṇa* woman, for expiation he should undergo a *kṛcchra*. This is the ruling of Saṃvarta. 59

If somehow a *brāhmaṇa* resorts to a *kṣatriya* or *vaiśya* woman, he is purified by subsisting on cow's urine and barley gruel for half a month. 60

In case a *śūdra* resorts to a *brāhmaṇa* woman, deluded by carnal desire, he would be expiated by subsisting on cow's urine and barley gruel for six months. 61

If somehow a *śūdra* reosrts to a *brāhmaṇa* woman, the best expiation would be the observance of a *kṛcchra* and a *cāndrāyaṇa* penance. 62

13. Adultery by Women

If women of higher castes resort to a *caṇḍāla*, *pulkasa*, *mleccha*, *śvapāka* or downtrodden, they should perform the penance of *cāndrāyaṇa*. 63

If a *brāhmaṇa* woman resorts to a washerman, hunter, actor, bamboo basket maker or cobbler, she should undergo the expiatory rite of three *cāndrāyaṇas*. The rules for women resorting to unwarranted persons is as above. 64

14. Minor sins

Now, you shall listen to the expiatory rites for a recalcitrant *brāhmaṇa* mendicant. If an evil-minded person having entered mendicancy but renounces it, and procreates a child he should observe the penance of *kṛcchra* and continue to observe it for six months. 65-66a

Men who take poison (for suicide etc.) and whose skin has turned black or of variegated colour due to the poison instruct them also as above. So also in the case of women who do so and those who resort to such despicable acts. This auspicious expiation has been specified as the purifier in the case of the persons mentioned above in this world and the hereafter. 66b-67

In the case of those killed by a *brāhmaṇa* or by a coand in the case of those who commit suicide wellwishers should not shed tears. 68

If anybody carries or burns the dead body, or offers (obsequial) libations to any one of the above, he should observe the penance of *cāndrāyaṇa*. 69

If however one has only touched (the dead body) and has only shed tears but has not performed the above-said acts, to him has been prescribed the observance of impurity of one day. 70

In the case (of the death) of Great Sinners and of those who commit suicide, there shall be no shedding of tears by those who wish well (for the world). 71

Whatever libations, offering of rice balls or the death anniversary ceremony will not reach them; all those things will be consumed by demons. For these and for one who has gone down by the curse of a *brāhmaṇa* (*brahmadaṇḍa*) no anniversary should be performed. 72

15. Pollution through Touch

If a *brāhmaṇa* after passing urine or excreta, or has eaten while some food is still remaining (in the plate, i.e., who is in the middle of his meal), is touched by a dog etc., he should recite thousand times the (*mantra* of the) Goddess (of Gāyatrī) after taking a bath. 73

Having touched a *caṇḍāla*, a low caste, a dead body, an outcaste, a woman in menses or a woman after child-birth, one should take a bath with clothes on. If one touches a person who has touched one of the above, to him a bath is prescribed, followed by the religious sipping of water (*ācamana*). Water should be sprinkled on the objects touched (by the impure person). 74-75.

If a noble *brāhmaṇa* is touched by the *cāṇḍāla* and such others, (while he is eating), with some part of the food still to be eaten, he will be purified by subsisting on cow's urine and barley gruel for six days. 76

A woman in menses if touched by a dog or by another woman in menses shall be purified by fasting for the rest of the days (of the menses) and by drinking ghee after her bath (at the end of the menses period). 77

If a woman in menses happens to have a bath (during the menses period) she should observe a vow after the bath (at the end of the period). 78

16. Pollution through Food and Drink

If a *brāhmaṇa* drinks the water from a well but kept in a *caṇḍāla*'s vessel, he shall be purified by subsisting on cow's urine and barley gruel for three days. 79

If a *brāhmaṇa* drinks (unknowingly), from the pot of an outcaste, he will be purified by subsisting on cow's urine and barley gruel for three days. 80

The meat of a cow or of a human being collected by a *śūdra* becomes completely polluted. If one consumes it, one should observe the penance of *cāndrāyaṇa*. 81

A *brāhmaṇa* having eaten rice preserved overnight, polluted by (human) hair or insects, or looked at by outcastes, (shall be purified by) drinking

pañcagavya (a mixture of five things derived from a cow, viz., milk, ghee, curd, urine and dung). 82

Having eaten from the plate of outcastes or that of a woman in menses, one gets purified by subsisting on cow's urine and barley gruel for six days. 83

Having taken a bath in a bathing spot, tanks or rivers occupied by low castes or having drunk water unknowingly at these, one gets purified by drinking *pañcagavya.* 84

One having drunk water from a liquor bowl, public distribution system or through a tube, gets purified by a day's fast and drinking *pañcagavya.* 85

A noble *brāhmaṇa* having drunk water from a well defiled by excreta and urine in dire circumstances will get purified in three days. For drinking (such water) kept in a pot, he shall have to observe the penance of *sāntapana.* 86

For the purification of tanks, wells and ponds which have been defiled, bale out therefrom a hundred pots of water and throw into them (a good quantity of) *pañcagavya.* 87

Brāhmaṇas having drunk the milk of a calfless cow or camel should subsist for three days on barely gruel. 88

Having drunk the milk of a woman, of a goat or of a pregnant cow and having consumed the worms in excreta, one will get purified in three days. 89

Having consumed excreta and urine, a *brāhmaṇa* should observe the (penance of) *Prājāpatya* (for purification). And having eaten the leavings of a dog, crow or cow he should fast for three days. 90

Having eaten the leavings of a cat and rat a *brāhmaṇa* should drink *pañcagavya.* Having drunk the water left over by a śūdra he will be purified in three days. 91

Having eaten onion, garlic, village fowl, mushroom and village pig, a *brāhmaṇa* should observe (the penance of) *sāntapana.* 92

Having consumed the urine or excreta of a dog, cat, donkey, camel, monkey, fox or crow, one should observe the penance of *cāndrayaṇa.* 93

Having mixed with a *caṇḍāla*, dog-eater and a degraded person, a *brāhmaṇa* can get purified by subsisting on cow's urine and barley gruel for half a month. 94

If a *brāhmaṇa* takes money from or eats at the hands of a degraded person, he should discard that connection and observe the (the penance of) *atikṛcchra* (for purification). 95

Whenever a *brāhmaṇa* feels that he has been contaminated he should offer sesame in the Sacred Fire reciting the *Gāyatrī-mantra* repeatedly. 96

Towards getting purified from the contact with a *caṇḍāla* woman, a woman after delivery, one in menses, or one of the degraded castes, the wilest *brāhmaṇa* shall have to endure expiationary penances repeatedly. 97

A minor sinner and an associate sinner shall get freed by the application of the religious marks of Lord Hari (Viṣṇu), (on his body). For one who is defiled by touching an untouchable the expiation lies in being smeared with sacred ash twentyone times. 98

For one defiled by a *śūdra*, dog-eater and cow-slaughterer purity is regained by being smeared with sacred ash ten times. For gold and silver purity and cleanliness are regained by being smeared with ash. 99

One who desires to regain purity from contact with a down-graded should subsist in cow's urine and barley gruel for a month or half a month. 100

Stale rice, food prepared with oil but kept for long, wheat preparations without oil, and preparations from barley and milk which have gone stale are impure. 101

In the case of the abovesaid sinners, by whomsoever (funeral) rice balls had been offered, by whomsoever had been offered ablutions with rice balls and by whomsoever had been offered ablutions of water with mantras, those persons shall all be abandoned (by the society). 102

17. Some do-s and don't-s

A *brāhmaṇa* should collect, during daytime, water from pure spots which are not frequented by wild animals, and use that water during night for ablutions. 103

Water should not be collected during night, and, if so collected, it should be used only after uttering the *mantra "agniṃ uparyāsā cokoyāma"* over it. 104

While yawing, spitting, tooth-picking, telling a lie and talking to low-caste people, touch the right ear, for the reason that (the presiding deities of)

Fire, Water, the Vedas, Moon, Sun and Air, all rest in the right ear of the *brāhmaṇa*. 105-106

Purity of the hide of the black deer is secured by (cleaning it with) a paste of white mustard while that of clothing made from the hide of the *ruru*-deer is secured by cleaning it with rice flour. 107

When some material is sullied by the presence of hair, ants or other impurities, remove only that spot of the material which will spoil the adjacent spots. 108

In the case of mud and ash deposited (in crevises) in copper, diamond, gold and flowers like the lotus they should be removed with (brushes made of hairs from) the cow's tail and the *darbha* grass (with pointed ends). 109

(In the case of cooked food) what is in the (main) vessel should be preserved, and what has been served (on the plate) should be thrown out. What has already been put in the mouth should be spat out and (for purification) ghee (clarified butter) should be swallowed. 110

Having consumed hair, insects or bits of bone, one will get expiated the moment he drinks the appropriate remedy. 111

Mantra (sacred hymns), the hide of a black deer, *drabha* grass, *brāhmaṇas*, material for ritualistic oblations, and the time yet to pass by (are not polluted by use and so) can be made use of again and again. 112

All relationships (between things) need not necessarily subsist from the beginning of times to the end (of times). And things do not subsist for ever. Thus there will be nothing that would be left over at the end (of times). 113

One should not pull another by his hair and strike him on his head. Nor should one, after having a head bath, apply oil to any part of his body. 114

When one has commenced a ritual with offerings in the Sacred Fire or commenced his meal or any other planetary ritual during the period of the asterism of *Kṛttikā*, following that he shall commence some Vedic study. 115

One shall engage oneself, during the penultimate and ultimate *yāma* intervals (of time) in the day, in Vedic study. On the other hand, sleeping during these two *yāma*-s could amount to brahmanicide. 116

One should not eat along with his wife, nor should he witness her eating. Nor, again, should he witness her spitting, yawning or sitting at ease. 117

If a dog touches (or licks) one below his nipple or his fingers, he should wash and fumigate the spot, before taking a second ritual sipping of water (*ācamana*). He will then become pure. 118

If one is touched (or licked) by a dog above his nipple or has been smeared with excreta, that spot should be smeared with mud and a cow touched before the sun has not set (that day). 119

A *brāhmaṇa*, if he happens to touch a bone covered with fat (or flesh) should take a bath with his clothes on and touch a cow when the sun has not yet set. If however he has touched only a bone without fat (or flesh, i.e. a dry bone) he might merely take a ritual sip of water and touch the cow. 120

For having touched a burning pyre, or the firewood therein, or breathing the fumes arising (from the pyre) or a *caṇḍāla* or the attendant (of the cremation ground), a *brāhmaṇa* can get purified by fasting a day and night and drinking *pañcagavya*. 121

The Creator has created three things in all their purity for the benefit of the *brāhmaṇa*; one, where there is no impurity to be seen at all, the second where water can wash away any impurity, and the third, which he can be rendered pure by the *brāhmaṇa*; by his word (viz. sacred *mantra*). 122

A noble *brāhmaṇa*, if he sips water (during *ācamana*) with his fingers (and not direct from the palm of his hand) would then be drinking liquor – so has said (the law giver) Manu. 123

Water taken direct from the earth is pure, which quenches the thirst of the cows, unsullied by excreta and similar dirt, and endowed with its natural odour, colour and taste. 124

One who does not resort to his wife who has taken her (purificatory) bath after the menstrual period would be facing the severe sin of brahmanicide. There is no doubt about it. 125

During the four days of the period of menstrual impurity, on the first day a woman is to be considered as a *Caṇḍālī*, as a brahmanicide on the second day and as a washer-woman on the third day, but gets purified on the fourth day. 126

A *brāhmaṇa* who places his feet on his seat and gobbles food with his mouth directly from the plate (and not in the form of morsels with his hand) would be considered as if eating cow's flesh. 127

A *brāhmaṇa*, who drinks while standing with his footwear on shall have to expiate himself by fasting for a day and night and drinking *pañcagavya*. 128

A *brāhmaṇa* who, after bath, wipes his body with his main garment renders his earlier bath futile; he will become pure only by taking another bath. 129

It is demoniac to wear dry clothes under water and wet garments outside; so also is the wearing of clothes which reach only upto the knees. 130

Do not waft the Sacred Fire with a winnow, with a (folded) garment, nor with the palm. Neither do so by blowing from the mouth for fire does not come from the mouth. 131

Wafting fire with a garment will result in disease, wafting by the winnow will result in loss of wealth, wafting by the palm will result in death and blowing through the mouth will result in the loss (of the merits of one's good) actions. 132

Do not kindle (the Sacred) Fire in a bowl, broken pot, nor in an iron vessel, nor with cowdung. All these would be fearful to the master of the ritual. 133

Thus have been stated the auspicious rules about the expiation (for sins). Now listen to the (general) expiation for all specified sins. 134

18. Greatness of Gifts

Noble *brāhmaṇas* will, no doubt, be freed from sins by means of gifts, offerings into the sacred fire, and the daily practice of *prāṇāyāma* and also by the study of the Vedas. 135

Gifts of gold, cows, and also land, destroy quickly the sins (committed not only during the present birth but also those) committed during earlier births. 136

He who gifts a *tila-dhenu* (replica of a cow made by sesame seeds) to a *brāhmaṇa* who has controlled (his senses) will, no doubt, be freed even from sins like brahmanicide. 137

19. Merits of Fasting

When the month of *Māgha* (Feb-March) has arrived, if one keeps awake on the full moon day and also offers sesame to the *brāhmaṇas* he will be freed from all sins. 138

A person who fasts on the full moon day in the month of *Kṛttikā* (Nov-Dec.) and gifts gold or clothes crosses all the sins (committed by him). 139

On the solsticial and equinoctial days, as also on the days of *vyatīpāta* and *dinakṣaya*, as also on the eclipses of the Sun and the Moon, anything that is gifted away become everlastingly given. 140

The new moon day, the twelfth lunar day (of the fortnight) and the *saṅkrānti* day (when the Sun enters a new sign of the zodiac, i.e., the first day of the solar month) these are exalted days and so also is Sunday (for making gifts). 141

(Religious) bath, recitation (of hymns), offerings in the Sacred Fire, feeding of *brāhmaṇas*, fasting and gifts made on the above said days each of these purifies a person. 142

An intelligent person shall give gifts after having taken a bath and (thereby attained physical) cleanliness, clad in washed clothes, having a pure heart, controlling the senses and having a saintly attitude. 143

20. Greatness of the *Gāyatrī-mantra*

For purification from minor sins, *brāhmaṇas* should offer sesame into the fire a thousand times with (the recitation of) the *Gāyatrī-mantra* prefixed with the (seven) *mahā-vyāhṛtis* (*bhūḥ*, *bhuvaḥ*, *svaḥ* etc.). 144

A *brāhmaṇa* associated with any major sin should make a lakh of offerings (as above) sanctified by the *Gāyatrī-mantra*. 145

He should also practise the recitation of the *Gayatrī-mantra*, the mother of Vedic mantras, sitting on the banks of a sacred river, when he would be freed from all sins. 146

The *brāhmaṇa* should (first) take a bath, then perform *ācamana* as prescribed and do the *prāṇāyāma*. Purifying himself by three *prāṇāyāmas*, he should recite the *Gāyatrī*. Clad in dry clothes, (sitting) on hard ground in a clean place, calm, wearing the *pavitra* (ring made of *darbha* grass) round the ring finger (of the right hand) he should, after performing *ācamana*, commence reciting the *Gāyatrī*. 147-148

All the sins done in this world and the next would be wiped off completely by one who recites the *Gayatrī* for five days. 149

Superior to the *Gāyatrī* there is nothing in the matter of washing away sinful deeds. (While reciting it) repeatedly, one should prefix it with the *praṇava* (syllable *Om*) and the *mahā-vyāhṛti*-s. 150

A Vedic student, eating moderately and wishing well to all creations, is freed from all sins by reciting the *Gāyatrī* a lakh of times. 151

One who has officiated (in a sacrifice) for one who should not be officiated for, and has eaten censured food will get purified by reciting *Gāyatrī* eight thousand times. 152

A noble *brāhmaṇa* who recites the *Gāyatrī* day after day is freed from sin in a month, just as a serpent from its slough. 153

A *brāhmaṇa*, who recites the *Gāyatrī* regularly will reach the most exalted position, becoming as light as air in his own self. 154

The *brāhmaṇa* should meditate in his mind daily the *Gāyatrī* prefixed by the *praṇava* (i.e. *OM*) and the seven *vyāhṛti*-s and suffixed by the *Gayatrī-śiras* (i.e., *Oṃ āpaḥ, jyotī rasaḥ, amṛtaṃ brahma, bhūr bhuvaḥ svar oṃ*). 155

21. Benefit of Breath control

Prāṇāyāma is prescribed to be performed by controlling one's breath. One should, (sitting) composedly, perform three *prāṇāyāmas* daily. Whatever sin had been committed by the mind, word and body are destroyed completely by the performance of three *prāṇāyāmas*. 156-157

22. Value of the Study of Sacred Texts

One who studies the *Ṛgveda*, one of the schools of *Yajurveda* and the *Sāmaveda* with its attendant *rahasya* hymns will be freed from all sins. He would be relieved of sins if he recites the *Pāvamānī* (being the *Soma* hymns collected in the *Ṛgveda*, *Maṇḍala* IX, and *Pavamāna* (Section of the *Sāmaveda*, *Pūrvārdha* Ch. V) and the hymns authored by sage *Kutsa* (in the *Ṛgveda* I and IX). 158

If a *brāhmaṇa* happens to wear blue or red clothes (the sin caused thereby) would be expiated by fasting for a day and night and drinking *pañcagavya*. 159

For the *brāhmaṇas*, *Śruti* (Veda) and *Smṛti* (Religious law) are the (two) eyes. One devoid of either of these is half blind and one devoid of both is totally blind. 160

23. Wearing the Sacred Thread

(If the sacred thread of a *brāhmaṇa* stops) above the nipple it will result

in his becoming weak (and if it extends) below nipple there will be depletion of the merit of penance. Hence a noble *brāhmaṇa* should wear the sacred thread which extends just up to the nipple. 161

24. Greatness of Penance

The *cāndrāyaṇa* is the most potent purificatory penance for all sins. By observing it one gets (perfect) purification and attains the most exalted position. 162

What is difficult to be crossed, difficult to reach and what is far away all that is attainable through penance, for penance cannot be surpassed. 163

25. Conclusion

Know this text containing three hundred and sixteen verses in *anuṣṭup* metre, (each verse having eight syllables in each foot), as to have been declared by Saṃvarta. 164

This auspicious Code on Religious Law has been enunciated by sage Saṃvarta. Learning (and following) this *brāhmaṇas* will attain the abode of God Brahmā. 165

Thus ends Chapter Six
of Saṃvarta's code of Religious Law on
Expiation of sins *(Prāyaścitta)*

Thus ends the Code of Religious Law enunciated by Saṃvarta

APPENDIX

VERSE INDEX OF *SAṂVARTA-SMṚTI* (SS) AND *SAṂVARTA-DHARMAŚĀSTRA* (SD)

[For the *Saṃvarta-smṛti* references are given with verse numbers (ex. SS 15), wheareas for the *Saṃvarta-dharmaśāstra* the chapter numbers and verse numbers are provided (ex. SD I. 17)]